

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME L

Mr. Charles F. Leek, publicity director for the Louisville Seminary, spent several days at Mississippi College last week and preached at Clinton Sunday night.

Prof. I. E. Reynolds said that we should use music that appeals to the heart, rather than to the head or feet. We should have music in the church, not for entertainment, but for worship.—Ex.

Rev. Wayne Alliston preached for the church at Water Valley Sunday. This gave the editor a chance to preach to the good people of Mountain Creek Church in Rankin County, which he enjoyed greatly, and the people seemed to get some good out of it.

Last week the legislative assembly of Quebec voted 57 to 5 to exclude children under 16 years old from moving picture shows, whether accompanied by their elders or not. American films were denounced by all who spoke.—Ex.

Pastor J. P. Harrington welcomed three into Parkway Church, Jackson, last Sunday. The church recently increased his salary one-third and is now planning a \$5,000 Sunday School building. Evangelists Smith and Perry will hold a tent meeting with them beginning April 22. The church was organized last July and has now 170 members.

A brother from Arkansas writes to say Amen to the paragraph in The Baptist Record about the sister in Arkansas who took more than two pages in The Advance to tell the world she had been called to preach. He too thinks her letter is sufficient evidence that she was not called of God. We have faith that the Baptists of Arkansas believe the Bible enough to repudiate the woman preacher.

Pastor T. B. McPheeters writes: The fourth Sunday in February we began a revival at Oak Grove Church, Bonita, Miss., and continued for two weeks, the pastor doing the preaching. The Lord blessed both preacher and people, giving four for baptism and three by letter. We have a building program on and have made a splendid beginning in securing funds with which to build, and hope to be able to begin the erection of a new church house in the very near future. God is leading and His people here are following.

On last Sunday, March 25, Bro. G. C. Hodge of Jackson began a Stewardship and Tithers' Institute with Moorhead Church. There was fine interest manifested all the way through. He spoke at the morning and evening hours on Sunday and at 7:30 Monday evening and Tuesday. There were some forty or fifty awards given out at the roll call Tuesday, at close of the service. His work in this line will be a blessing to any church. I hope many of the churches will invite him for this work. He has a vision which is Scriptural and based on the Kingdom needs of the hour. On Wednesday night Rev. C. E. Welch of Inverness came to us with a great message based on the first eleven verses of I Peter. We truly thank these brethren for these messages and we go on our way rejoicing.—J. H. Hooks, Pastor.

JACKSON, MISS., April 5, 1928

NEW SERIES  
VOLUME XXX. No. 14

Bro. Wills, of Hattiesburg, is in a meeting this week with Pastor Williams at Brooksville. Bro. Peterson, of New Orleans, is leading the singing. The meeting starts off well.

A county-wide revival meeting is being held in Lexington, Pastor H. L. Martin preaching and Alvon H. Doty leading the singing. Trucks are run to bring the people in from the surrounding territory.

Millsaps College is conducting a campaign among Mississippi Methodists for \$650,000 for additional buildings and equipment. Feilds Co-operative Association gives the first \$10,000, and will give the last \$40,000.

Dr. Rushbrooke says that previous to 1834 there was not a Baptist in Continental Europe and had not been for a long time. Now Baptists are in every country in Europe except two small countries in the Balkan Peninsula. In Europe today there are at least 1,300,000 Baptists.

News from Dr. J. L. Johnson, of Hattiesburg, is that he bears his suffering patiently and cheerfully. He is inspired by the assurance that conditions in the College are better than ever before. This helps mightily. It seems now that a surgical operation will be necessary to cause the knee cap to heal properly.

Attention Please.—If the Pastor, the W. M. U. or some other organization in your church has not taken up the matter of placing The Baptist Record in 90% of the church homes for \$1.00 per year please bring it to the attention of your church at once. Appoint a committee and make a canvass of your church homes. Help them, help us, help your church.

Dr. B. A. Copass of the Southwestern Seminary has been delivering a series of Bible lectures at Griffith Memorial Church, Jackson. Pastor D. A. McCall is a live wire and always seeking the best for his people. In this instance he was remarkably successful. The afternoon lectures were on the Psalms and if all the rest were like what we heard, these people had a great spiritual feast.

Baptists everywhere will rejoice that one question which has disturbed The Baptist of Oklahoma seems to have been satisfactorily settled. For two years in their State Convention the Secretary was instructed to withhold funds from the Seminaries at Louisville and Fort Worth until the faculties and trustees should give assurance that they had accepted the McDaniel statement at Houston on Evolution. Dr. E. C. Routh, editor of The Baptist Messenger of Oklahoma, says, "Over their signatures the professors in the two seminaries have indicated that the faculties of these two institutions unanimously endorsed the McDaniel statement". Therefore, the funds will now go forward as before the matter came up. Dr. C. C. Morris of Ada, the author of the resolution forbidding funds to be sent to the seminaries, expresses himself as "satisfied and happy". Dr. J. B. Rounds, the Mission Secretary, signs the report. Dr. J. W. Bruner, of Chickasha, was instrumental in bringing about the settlement.

Brother Barnèy Thames, the only one of his kind, spent a few days among students of Mississippi College last week in the interest of the Southwestern Seminary. He is at home here and greatly loved.

In a special edition of The Washington Star there were a good write-up and pictures of the First Baptist Church of that city, of which Dr. S. J. Porter is pastor. The Lord is using him graciously.

Recently Dr. M. E. Dodd, pastor of First Church, Shreveport, preached in his own church a series of sermons on the Ten Commandments, which attracted wide attention. We have arranged for their publication in The Baptist Record. We have never known as much of interest shown in this subject and surely there is a cause.

Wonder if those who so strenuously oppose Baptists making a statement of their faith would urge the democratic convention in Houston to refrain from any statement of their attitude on the liquor question. The next thing you hear about may be a protest against the convention declaring that we believe in the doctrine of missions.

Pastor C. E. Bass writes: Closed a great meeting at Wahalak last night. State Evangelist Wade Smith and Singer "Otis" Perry were in charge. Membership doubled. Offering was fine, yes, great for so small a community. We hope to have these consecrated men of God with us again next year. Brother E. C. Farr is Principal of the Consolidated School, and to him is due much of the success of the meeting.

Dr. Webb Brame recently celebrated his fifth year as pastor at Yazoo City. In this time the church budget has more than doubled and the membership steadily grown in numbers and activity. Congregations good, and plans for five years more ready. The Sunday School, of which R. L. Bedwell is superintendent, has an enrollment of 500, with a corps of trained and consecrated workers, in a splendid new building. Dr. Brame is to have with him in June for ten days his former Seminary classmate, Dr. G. S. Dobbins, now editor of The Home and Foreign Fields and head of the department of Church Efficiency and S. S. Pedagogy in the Louisville Seminary. He will demonstrate his plans for organization and inspiration in all departments of church life.

Pastor J. N. McMillin writes from Louisville: Our meeting from March 18 through 25 was one of the best ever held here. Dr. B. H. Lovelace of Clinton did the preaching, J. Fred Scholfield sang and led the singing, and Carl Hearn was pianist. These brethren make a great team and the Lord blessed their work among us. Great congregations attended these services, often taxing the capacity of the church and several times over-taxing it. The meeting has left a fine spirit in church and community. It was a constructive sort of meeting, and one which leaves the way open for further progress all along the line. We are thankful to the Lord for sending us these brethren. There were 65 additions to the church, 31 for baptism and 34 by letter.

DOES THE NEW TESTAMENT SPEAK OF  
LAYMEN AS STEWARDS?

Eldridge B. Hatcher

May I venture to answer the above question by saying "Yes; but such laymen are treated as stewards of spiritual possessions, rather than of money and other material possessions."

In nearly every New Testament stewardship passage it is the pastor who is called a "steward". But Peter, in one passage, uses the word "steward" in connection with Christian laymen. The parables of the talents and of the pounds also seem to treat laymen as stewards. Peter (I Peter 4:10) writes:

"... according as each hath received a gift ministering it among yourselves as good stewards of the manifold grace of God . . ."

Peter, in this chapter, is talking about the spiritual "gifts" which the Spirit was conferring upon Christians,—probably upon those who were responsive to the Spirit—and he declared that those who have been honored with such a spiritual gift must use it as good stewards. The New Testament teaches abundantly that the Spirit bestows gifts, or endowments, or powers, upon those who open their hearts to the Spirit.

Christ, in his parable of the talents and of the pounds seems to teach that men, as good stewards, should use their talents and pounds according to His directions. But what are these talents and pounds? Are they money, time, life as a whole, etc.? Inasmuch as the New Testament, in its every use of the Christian terms "steward" and "stewardship" refers to spiritual possessions, it would seem that "talents" and "pounds" should be interpreted as spiritual possessions.

Money, and the other materialities, may be possessed by unbelievers as well as by believers, but the term "steward" in the New Testament is always applied to believers only, for they only can be entrusted with spiritual gifts or endowments, or qualifications. Probably the largeness of the spiritual trust is proportioned to the spiritual-mindedness of the receiver.

In other words the New Testament stewardship doctrine sends us back to Pentecost and lays upon our pastors their most terrific responsibility—that of leading their people to surrender to the Holy Spirit, so that He can entrust them with gifts or qualifications, which they can use as good stewards. Such trusts are vastly more powerful in Christ's eyes than money, natural talents, etc., and if used faithfully will bring the richest results even in the material realm. Do we not need to lift our church and denominational appeals up to the spiritual level and keep them on that plane?

May I repeat, therefore, that the tremendous fact about the New Testament stewardship doctrine is that, in this materialistic age, it puts the emphasis on the spiritual.

It is so much easier for us to call upon our people for their money, natural talents, etc., than it is to sound the higher spiritual call and to lead them to covet earnestly the best spiritual gifts and to open their hearts for such gifts.

The Southern Baptist Convention has already adopted the principle of the stewardship of money and all other human possessions. Nearly all our state organizations have incorporated that principle in their program. The Convention in May will probably, as suggested by the Promotional Agency, launch a great stewardship campaign of that nature. If so, let us cooperate loyally and urge our people to handle all their material, mental, moral and spiritual possessions according to God's commands.

But one can but cherish the hope that the time may not be far distant when the Convention will adopt Paul's method of asking for regular weekly love gifts,—given, not by stewards, but by grateful children, who are being regularly reminded by pastors and leaders of the Heavenly Father's infinite love for them. And may the time be not far away when the Convention will

apply the stewardship appeal to those sacred spiritual possessions which the holder MUST, as a good steward, use strictly as God, the owner, commands. Such spiritual application is of course difficult, but is it not the open door for victory? It stands as a challenge to Southern Baptist leadership.

Stewardship speakers usually declare to the people, "You are stewards of your money, property, time, influence, talents, friendships, and all other possessions, material, mental, moral and spiritual; and therefore, you should use them all for God's glory." Such a statement substantially means "You should live every day exactly as God would have you live." Of course! But does not such an appeal so scatter the shot as to make it hit nothing. Dr. Prince E. Burroughs refers to stewardship, in his recent very valuable book, "The Functioning Church", as follows: "... or good word stewardship, which now covers so much that it does not seem any longer to cover anything very definitely . . ."

Besides this appeal to people to handle their money and all their other possessions in a manner pleasing to God often falls upon carnal church members who are unable to provide the proper motive, or spirit, for the right use of their material possessions. Money may be secured from such people by such appeals, but we must remember that, though men give their bodies to be burned and their millions to feed the poor and to advance missions and yet have not, in their giving, Christian love, it PROFITETH NOTHING. Such love is the fruit of the Spirit and with such love will come overflowing Christian giving and living.

MORE MOUNTAIN SCHOOL FACTS FOR  
CONSIDERATION

J. W. O'Hara, D.D., Superintendent

Recent search through the mountain school records of twenty-eight years indicates an enrollment of about 125,000. This number is increasing by almost 5,000 annually. During this period there have been 10,000 graduates. This number increases annually about 575.

A questionnaire sent to the principals of the schools now in operation reveals the fact that there have been about 3,000 young men studying for the ministry who have spent one or more years in them. Could the facts have been ascertained from schools which have been closed this number would be much increased. The policy of this Department has been to give free tuition to ministerial students. They have given far more in preaching, soul winning and personal work. They rarely either leave the ministry or become inactive. It will, therefore, be seen that at least ten per cent of the active pastors in the Southland, perhaps a larger number, have been students in our schools. The majority have finished high school and a great many have finished college. The missionary value of this contribution is well-nigh incalculable.

Pupils of the mountain schools have gone into practically all vocations and avocations of life. In 1917 estimates made by Dr. Brown indicated that there had gone from the school at that time 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries, 2,500 school teachers, 3,000 farmers, 900 merchants, 40 bankers and 18 legislators. Since that time this number has been more than doubled, perhaps increased threefold in some instances. The products have been young men and young women with strength and character, breadth of vision, depth of consecration and readiness for service. The number as indicated in 1917 will be increased about as much every decade. These are not only becoming our leaders, but are filling important places in the ranks of human society.

Some mention might be made of some outstanding graduates. Hundreds might be enumerated but only a few are given below. They are Dr. Fred F. Brown, Pastor First Baptist

Church, Knoxville, Tenn.; Dr. G. C. Bull, head of the Department of Immunology, Johns Hopkins University, Baltimore, Md., an authority in the medical profession, and the discoverer during the World War of the serum to prevent trench fever; Dr. W. F. Powell, Pastor First Baptist Church, Nashville, Tenn.; Ben A. Morton, Knoxville, Tenn., Mayor, prominent business man, influential layman; Dr. O. E. Sams, President Bluefield College, Bluefield, W. Va., a successful pastor, and for seven years the efficient president of Carson-Newman College; J. C. Penney, the owner and operator of the large chain of Penney Stores; Honorable B. C. Reese, Congressman from Third Congressional District of Tennessee, a gallant soldier three times decorated for valiant service in the World War, and three times elected to his present position; Dr. J. B. Hipps, Dean of Shanghai Baptist College and Theological Seminary, Shanghai, China; Miss Laura Reece, head of the department of Home Economics, East Tennessee Normal; Roy Butler, a prominent attorney in Oregon; Mr. Wilson, Vice-President of a ten million dollar banking institution in Washington; T. L. Johnson, leading attorney, capable official, and prominent Baptist layman in North Carolina. Great numbers of others in all professions and vocations of life might be mentioned, but these must suffice.

BLACK MARKS OF LIQUOR

"19 These three were the sons of Noah: and of these was the whole earth overspread.

20 And Noah began to be a husbandman, and planted a vineyard. 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 24 And Noah awoke from his wine, and knew what his youngest son had done unto him. 25 and he said,

Cursed be Canaan;

A servant of servants shall he be unto his brethren.

26 And he said,

Blessed be Jehovah, the God of Shem;

And let Canaan be his servant.

27 God enlarge Japheth,

And let him dwell in the tents of Shem;

And let Canaan be his servant.

28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years; and he died."—Gen. 9:19-25.

Think of it! This is our first introduction of liquor from authentic history. What do we see? A father's shame and a curse upon a son! Has it not ever been just so!

Just sometime back a man told me drink had ruined his life and his home. He felt that he had once been called to preach but now his life and home were broken. A woman came telling how beastly was her husband when drunk or drinking.

Have you ever heard one tell of liquor making anyone finer, sweeter, better; and yet insidious forces are now working right here to bring back the stuff in a great stream.

"But the preacher ought to stay out" ad infinitum. So say many. So said a drinking editor recently and many of us laughed at such a "knickerbocker" admonition. Habakkuk said, "Therefore the LAW is SLACKED and judgment doth never go forth." He was a preacher! Isaiah said, "Woe unto them that rise up early in the morning, that they may follow strong drink. He was a preacher! God said to Jeremiah, "I ordained thee a prophet to the NATIONS . . . Be not afraid of their faces: for I am with thee

(Continued on page 3)

## Housetop and Inner Chamber

Brother G. W. Riley recently assisted in a good meeting at Canton, Texas.

It is said that Col. Charles A. Lindberg now has a fortune of almost \$1,000,000, his income being \$100,000 a month since his flight to Paris.

Dr. H. M. King of Calvary Church, Jackson, helped in a gracious meeting in Ruston, La., last week.

A list of subscribers from Fernwood comes in, including all families in the church, of which Brother Henry Price, a student in the Bible Institute, is pastor.

Brother G. W. Riley, of Clinton, has returned from Fort Worth, where he spent a while in the department of evangelism. He is ready for revival meetings or pastorate.

The Baptist says figures compiled by Dr. F. A. Agar from the State Convention Annuals show that Northern Baptists had a net loss in members for the past ten years of 65,750.

Many will wait with interest the appearance of the new book on The Great Commission by Dr. O. E. Bryan, Baptist Mission Secretary in Tennessee.

Booker T. Washington's method of education among Southern Negroes has been adopted by the British government among negroes on the Gold Coast of West Africa.

Dr. R. Q. Leavell of Gainesville is assisting Dr. Burts in a meeting at First Church, Macon, Ga. The Gainesville prayer meeting for nine weeks averaged 280 with two rainy nights.

Evangelist Bryan Simmons assisted Pastor W. E. Hardy in a good meeting at Delta City. Six were baptized and three joined by letter and the whole community in a spiritual frame.

The Religious Herald well says that it would be well for those seeking union of various denominations to unite in assertion rather than to delight in desertion, or abandoning their beliefs.

We are glad that information carried in The Baptist Record gets to our people in any way, but it is queer that in one case it reached a teacher in one of our colleges by way of Menckens Magazine.

The Sunday School and W. M. U. of Friendship Church, Attala County, passed strong resolutions supporting and calling on others to support the Eighteenth Amendment to the U. S. Constitution, and the Volstead Act. They are signed by W. B. Summerhill and Mrs. R. D. Lindsay.

"Figures don't lie." Doesn't that remind you of the story of the preacher who found a bunch of pirates contesting for a pot of gold by telling the biggest lie? The preacher rebuked them and added, "I never told a lie in my life". They all cried in unison, "Give him the pot".

*(Continued from page 2)*

to deliver thee . . . root out . . . pull down . . . destroy . . . throw down . . . BUILD and PLANT." Jeremiah was pretty much of a preacher though later on he found those who thought he should keep his mouth shut and be a good little boy.

They want to get the preachers out of the way and a few others that some drinking legislators and drinking editors and wire pulling politicians and some others may put over diabolical schemes unopposed. We shall see what we shall see! Maybe we will be good little boys and maybe we won't.

Thank you! I am

Yours in service,  
D. A. (Scotchie) McCall.

From The Word and Way: "Wanted: Someone who can tell us just what our Chicago neighbor, The Baptist, means by the following: 'At bottom, what is authority but the pressure of reality registered as certain knowledge?' Our neighbor seems to locate authority in a synthesis, or composite, of the Bible, church and Christian consciousness."

Neighbor, we have been studying that sentence closely for sometime, indeed have kept it on our desk for that purpose, but the light has hardly broken in on us yet. But be patient with the ignorant and the erring. It may be that this higher learning is not for the likes of you and me. But we still have the Bible and can find a good deal of help and consolation in it, specially when we receive it with meekness.

A kind personal letter from Dr. R. A. Meek, editor of the Southern Methodist, brings expression of approval of a recent editorial on "Ultimate Authority in Religion". We are glad to have so much in common with our old friend of University days. He is contending for the infallible Book in a way worthy of the best. He also expressed interest in the picture of and words about Mrs. J. L. Johnson, the widow of his old teacher of English at the University.

Going to Toronto? Hotel rates run from \$1.75 to \$3.00 one person in a room. But most of the hotels do not offer single rooms. The rates in double rooms run from \$1.50 to \$6.00. Of course, this is on the European plan. In private homes, two in a room, a rate of one dollar per person per night is quoted, or five dollars for the seven days. This makes the entertainment in Toronto much cheaper than can be secured in this part of the country. Those wanting entertainment in a hotel are requested to write directly to the hotels for reservation, while those who desire to be accommodated in boarding houses should advise the Hospitality Committee, Baptist World Alliance, 99 Dundas Street, East, Toronto, (2) Canada.

Pastor W. S. Allen, of Immanuel Church, Hatiesburg, writes with sorrow for the death of Miss Amanda Arledge, one of the best members Immanuel Church ever had; also with regrets of the accident to Dr. Johnson. He adds: "The Sunday School and B. Y. P. U. Convention was one of the best I have ever attended. It was a great program. The messages brought to us by Brother Young of Corinth and Dr. Brown of Knoxville, Tenn., would be hard to improve on in any convention. Our only difficulty in Hatiesburg was sufficient auditorium room. The crowds were so large we had many turned away from these great meetings. Soon we hope to have plenty of room for any kind of gathering."

Somebody has called the present day demand for union of churches at any cost, uniphobia. There are two objections to that word; that it is a mongrel word made up partly of Latin and partly of Greek, and that it expresses the very opposite of what was intended, fear of union instead of a craze for union.

Sixty-five were added to the church at Louisville as a result of the meeting in which Pastor J. N. McMillin was assisted by Dr. B. H. Lovelace, who says it was one of the most satisfactory meetings he has been in for a long time in spite of the fact that he was sick during the whole meeting. The spirit of cooperation was beautiful and the attendance was fine.

It might be well for those expecting to attend the Baptist World Alliance in Toronto, Canada,

June 23-29, to borrow a geography from their children and brush up a little on the country to be visited. We might be like some of our European brethren in Stockholm five years ago who didn't know whether Atlanta was a city or a state. Too little learning is a dangerous thing to carry with you abroad. "We" know.

Dr. J. C. Massee of Tremont Temple, Boston, and Mr. and Mrs. Stanley Armstrong of Memphis, Tenn., are assisting in a meeting at Temple Church, Detroit. Noon services are being held at a downtown theatre, where throngs are hearing Dr. Massee's great gospel messages. Mr. and Mrs. Armstrong's next engagement is at First Church, Vernon, Texas.

Dr. J. Dean Adcock comes to the defense of the lowlanders, in The Florida Baptist Witness. He evidently thinks the mountaineers have been over-advertised. Well all of us have listened patiently to the passionate poetry of the Southern Baptist Convention about the mountaineers, and we are paying right heavy for it in the support of mountain schools, when there is no more sense nor religion in supporting mountain schools than in supporting valley schools. It is pitiful how the cyclone of sentiment sweeps us off our feet. Dr. Adcock calls a good long roll of men who come from the flat countries, including Mullins, Scarborough, Gambrell, Carroll, Sampey, Gardner, Daniel, McDaniel, Barton, Dodd, Gibson, Winburn, etc. A good many more could be added, including about 90 per cent of the whole push.

The Word and Way reproduces this statement of differences between Baptists and Catholics given by Dr. Mullins when President of the Southern Baptist Convention: Baptists stand for,

First—The individual vs. the close ecclesiastical corporation.

Second—The direct relation of the soul to God vs. the indirect.

Third—The authority of Christ vs. the authority of priest and pope.

Fourth—Free grace vs. sacramental grace.

Fifth—Believers baptism vs. infant baptism.

Sixth—Personal faith vs. proxy faith.

Seventh—Priesthood of all believers vs. priesthood of a class.

Eighth—Democracy in the church vs. autocracy.

Ninth—The authority of the Bible vs. the authority of tradition.

Tenth—The New Testament in its spiritual simplicity vs. the New Testament modified to suit convenience.

Eleventh—A program which will keep the gospel pure vs. a program which relies upon combinations and outward elements of power.

### FOREIGN MISSION BOARD DEBT REDUCTION

Statement of Debt of Board  
January 1 to March 1, 1928

Jan. 1—Debt as set up on Ledger.....	1,145,729.74
Jan. 31—Plus Accrued Interest in January on Sundry Notes.....	71.92
	1,145,801.66
Less Allocation of Receipts and Direct Gifts in January.....	19,836.67
Balance at Jan. 31st.....	1,125,964.99
Feb. 29—Plus Accrued Interest in February on Sundry Notes.....	71.88
	1,126,036.87
Less Allocation of Receipts and Direct Gifts in February.....	12,550.12
Less Note of Rachel C. Newton paid, with interest.....	462.28
	13,012.40
Balance at Feb. 29th.....	1,113,024.47

# Editorial

## THE BREAD WHICH ABIDETH

There is a proverb which says you can't eat your cake and have it too. This is true only of the food which perisheth. But there is a "food which abideth unto eternal life"—See John 6:27. By this bread which abideth is meant a food for the spiritual man which does not perish with the using.

The mind and soul have their hungering just as the body does. They must be sustained and nourished just as the body is. They have their satisfactions and delights as truly as does the body. The difference between body and soul is like the difference between the things that satisfy them and nourish them. The body perishes; so do the things which satisfy its appetites. The soul and mind live forever; so do the things which satisfy them.

And so the proverb, you can't eat your cake and have it too, was not spoken of the soul. You can and you do. The things that satisfy your intellectual and aesthetic nature are not consumed, not destroyed, by feeding them to the mind. Works of art live for ages, and lose none of their value. The paintings of the masters are more valuable now than hundreds of years ago. The music and architecture of the masters are as satisfying today as ever. The mind feeds on them, is nourished and ennobled by them from generation to generation. They belong to the food which abides.

Now if we can see this in reference to works of art, it ought to be possible for us to realize that it is even more true in matters of the spirit, which have to do with God, and with the profoundest depths of our being. Why is it that the Bible is far and away the most popular, widely published and universally read book in the world, even though it has been 1900 years since its last message was penned? There is a reason. Other books by the million are written, have their butterfly day and pass out of existence or are laid on the shelf for the antiquary. But the Bible is the liveliest book in the world today. The Word of God is living and powerful.

Moses and the prophets and the Psalms are read today with the same satisfaction, the same ardent devotion as in the past centuries. There's a reason. These books of the Bible express the eternal and unchanging truth of God. They satisfy the deepest needs of our soul. They fill our longings, appease our hunger, meet the demands of the highest moral standards. The word of Jesus anticipates our needs. His revelation of God is the only satisfying revelation. His atonement for sin is the only thing that brings peace and rest to the soul. Growth is unending by reason of his teaching. Refinement of soul is here that cannot be secured elsewhere.

And it abides. It is as good in our generation as it was in the first century of the Christian era. The hungry soul returns to the Bible for its daily food. Other books we read and having appropriated whatever is good in them we put them behind us. Not so with this Book. We can never outgrow it.

The law of Jehovah is perfect, restoring the soul.

The testimony of Jehovah is sure, making wise the simple.

The precepts of Jehovah are right, rejoicing the heart.

The fear of Jehovah is clean, enduring forever.

The ordinances of Jehovah are true and righteous altogether.

More to be desired are they than gold.

It is well to heed the words of Jesus. Work not for the food that perisheth, but for the food which abideth unto eternal life.

## A LAMP IN A DARK PLACE

The lamp which Peter here speaks of in his Second Epistle is the "word of prophecy", or "prophecy of scripture". And he says of it that it did not come by the will of man; it was not man's personal interpretation of truth or of God, but men "spoke from God, being moved by the Holy Spirit", literally being carried along by the Holy Spirit. There can be no question here that Peter had in mind the Old Testament Scriptures. And in this same Epistle Peter classes the writings of Paul with the "other scriptures".

What we are concerned about here is to take note that Peter knew nothing about comparing the scriptures with "Christian consciousness", and having one to correct the errors of the other, or seeking to have the concurrent testimony of these two in determining what is true and what is false, what is right and what is wrong.

On the contrary, he represents the scriptures as a light and the consciousness as a dark place. The mind of man is a dark place in the matter of knowing God and spiritual things. And its only hope is in taking heed to the light which the lamp of the scripture brings. To our mind there is no more insidious or hurtful heresy that can get into men's minds than this habit of discounting the scriptures and putting them down on a level with what is called Christian consciousness. It is a poorly camouflaged rationalism.

When a missionary goes to Africa or China or India what hope has he of appealing to Christian consciousness? Does he go with a message? Has this message any authority? Is it to be believed? On what authority is it to be believed? Without authority there is no faith. There must be something substantial on which the mind can rest. If a missionary in Africa or a minister in America has a message, our natural question is, Who is it from, If he says, "From God", then we naturally ask, "Where did you get it" If you got it from God's Book, well and good. But if you got it from Christian Consciousness, then you have nothing that I have not.

The cure for all this foolishness about the concurrent testimony of Christian consciousness is to get out and do some sure enough preaching to sure enough sinners. When you try that, you had better have the sure word of prophecy. If not, some sinner will be saying, "Jesus I know and Paul I know, but who are you?"

The "making sure" of the word of prophecy about which Peter speaks is done by fitting in the New Testament experience with the Old Testament record. It was confirmed in Peter's mind by what he saw and heard of Jesus. The truth of the Old Testament and the truth of the New Testament meet like the wings of an arch and mutually support each other.

## DEFINITE ANNUAL GROWTH

Nature registers its work in annual circles. The cycles of the sun, the revolutions which the earth makes around the sun are marked in many ways in nature. A certain kind of tree is characterized as having a "definite annual growth". The age of many trees in the forest, if not all of them, may be determined by taking a cross section and counting the rings ingrained in the wood. The annual sheet of silt deposit in the valleys, and even in the hills, will help us to count the years of the soil or clay deposit. Everything in our lives, and in the history of the world is marked off by definite annual periods.

All our business is arranged this way; rents, employment, plans of work are told by the coming and going of the year. Our religion is no exception. The churches are accustomed to have annual revivals. The renewing of life in the churches is as natural as the rising of the sap in the trees. Our statistics are compiled by the year. Our growth is measured annually. We take stock of ourselves spiritually by comparison of conditions at each year's end.

We are thinking now, and thinking seriously, of our coming to the end of our missionary year. By common consent and long continued custom, the missionary and benevolent work of the Southern Baptist Convention comes to an end on the thirtieth day of April every year. One month of the twelve remains to us in which we are to register our growth in Christian life and Kingdom work. The story closes and the tale of the year's work goes into history, and is proclaimed to the world in annual reports and religious census. Our God is looking on. Jesus, when he had offered one sacrifice for sins forever, sat down on the right hand of God, henceforth expecting till his enemies be made the footstool of his feet.

The readers of The Record are the ones most to be depended on to see that the year's work is worthily done. If we have held ourselves in reserve, now is the time for the charge of the shock troops. Shall we not lock shields now in one great final endeavor to win the victory for our God and his truth? We ought to pray as never before. And we ought to give until the fountains of joy are broken up in the deep of our souls. May God help us to be faithful in this last month.

## MAY THE LORD HELP US

The political situation in the Nation and in Mississippi is the worst mixture that has shown up for fifty years. Patriotism of the true type is at a low ebb. Party loyalty has pushed righteousness and honesty into a small corner. The old proverb that the darkest hour is just before dawn is about the only hope of daybreak at present. There may not be something rotten in Denmark, but there is a fearful stench closer to home. It is time for Christian people to be on their knees confessing the sins of the nation and imploring the help of God.

To be more specific, here are some of the present symptoms of a deadly disease in the vital organs of the nation. Two men elected to the United States senate last year were refused seats because their seats were sold. And let us thank God and take courage that they were not seated. But the indications now are that the highest office in this republic was delivered a few years ago by money in hundreds of thousands of dollars being paid for it. Perhaps it is not a wholly new thing; but great interests have boldly bid for control of the government now and have secured it. It is openly charged and commonly believed that federal offices in Mississippi have been sold to people who were willing to pay the political pirates in control of federal patronage.

Now don't get the idea that a partisan Democrat is complaining of the party of the opposition. No, we have nothing to boast of in our camp. The outstanding candidates for the presidential nomination among Democrats are men who have no sympathy with certain parts of the constitution of the United States, or respect for the highest moral sentiment of the land. One of them swore repeatedly as an official to support the federal constitution and then in every way sought to defeat its enforcement in the state in which he was governor. And this is the man most commonly spoken of as the democratic candidate for the presidency.

It would seem humiliation enough that a governor of this kind could be found. But the worst of it is that he is the most popular governor the state ever had, and there seems little moral revolt among the democrats of other states against his candidacy. The religious papers are a unit against him, but the politicians are afraid to chirp. It is already said that the Arkansas delegates to Houston are for Smith; and the thing is just as apt to happen in Mississippi, and in any other state of the South. The moral sense is asleep among the people of this craft.

And don't you think that such a thing can't happen in the good state of Mississippi. When mem-

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bers of the legislature say that some of their own number were recently drunk while on a visit to the coast, what can you expect of these men? When one of the senators says that the presiding officer asks him to "Take this gavel, while I go get a good drink of whisky", it would seem that Al. Smith has a good chance to win.

May the Lord help us. And the season for revivals cannot begin too soon. The whole world lieth in sin. But we are sure of one who came to destroy the works of the devil. And there was never a better time for the exhibition of His power than today.

Dr. Ryland Knight of St. Louis proposes in The Christian Index that Southern Baptists have only three boards: The Foreign Mission Board, The Sunday School Board and a General Board. The last to supervise work among the negroes, the present work of the Education Board, Social Service, Ministerial Relief and so on down the line. He says there is no longer pioneer work for Home Missions in the South.

Pastor J. H. Hooks reports eighty members present at a recent service out of a membership of 158, and we are sending him the promised book. Count your actual members present at any regular service and if half of those on your church roll are present let us know. We are seeking to improve the church attendance, and one way to do it is to find out what percentage is present. We have the promise of an article by one of our best laymen on "How to get people to go to church".

The Pope and the Duce seem to have run amuck in Italy over the question of who shall control the training of the boys of Italy. Mussolini proposes to forbid the organization of Catholic boy scouts, because in his opinion the fascist organizations are sufficient and any others would be antagonistic. Dr. Everett Gill, who has spent many years in Italy and is familiar with conditions there, says the Pope and Mussolini fear and hate each other. Both are autocrats and can brook no opposition or rivalry.

Rev. J. H. Dickens, son-in-law of the late Dr. A. V. Rowe, who for seven years was pastor at Crystal Springs, has resigned his pastorate at Welsh, Louisiana, to become effective May the 1st. He has had a fruitful ministry for the last eleven years at Lafayette and at Welsh, in the French Catholic section of Southwest Louisiana, and for two years has been active as chairman of the Girls' College Commission of the State Convention, in helping to establish Dodd College, a new Junior College for girls in Shreveport. We would be glad to see him back in Mississippi.

The Executive Committee of the Convention Board met in Jackson Monday, April 2. A delegation from the board of trustees of the Orphanage met with them and presented the needs of the Orphanage. These needs were so urgent that the Executive Committee recommended that the month of June be set aside as special Orphanage month, in which effort will be made to raise a sufficient amount to relieve the present distress. This campaign will be in the hands of Dr. R. B. Gunter, Secretary of the Convention Board. The plans will be made and announced in time for all friends of the Orphanage to cooperate in helping to properly provide for these children committed to our care. There were present two members of the Orphanage Board, Messrs. White and Gober; also Mr. Hartfield, treasurer of the Orphanage board; Mr. Massey, the superintendent; Mr. Alliston, superintendent of the Baptist Hospital; and Dr. Garrison, the Orphanage physician. Baptists of the State will be made fully acquainted with the needs and with the measures to meet them. These plans are subject to the approval of the members of the Convention Board, which will doubtless be given.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

It is either cooperation or disintegration.

The best offering from the special day in the Sunday Schools comes from Tylertown Church. The amount is \$400.00. The Treasurer of the Church wishes we might publish in The Baptist Record all Sunday Schools whose special collections average 133 1/3% of their enrollment. We shall appreciate it if any Sunday School so measuring up will please notify us. The day seems to have been observed more universally than heretofore. The contributions from many of the large churches, however, have not equaled some other years. Many of the smaller churches seem to have done better as well as the full time Church referred to above. Brother J. C. Rimes has a way of getting things done as well as his pastor.

We made our one-third increase in March as well as in February. In fact, the increase was a little more than one-third of the amount upon which our quotas were based. This does not mean that we have made the one-third increase for the full period since our Convention. We have made it for the past two months.

### April

For many years the month of April has been the most fruitful of the year. Some years ago the contributions were more than \$190,000.00. Let us keep our eyes on these figures and not only make the one-third increase for the month of April, but go far enough beyond to make it for the full first six months of this State Convention year. The Convention year will be half out on the 30th of April. Our receipts should be by that time \$225,000.00 in order to enable us to reach our goal of \$450,000.00 for the year.

### How Can It Be Done?

The first thing we should pay subscriptions right up to date before the 31st of April. In the second place, every church which has not made a pledge should strive to contribute one-twelfth of its quota by the close of April. This plan should reach down to every member.

There will appear in The Baptist Record of next week a list of associations with the name of the associational organizer, names of churches and pastors, the quotas of the churches, the amounts pledged and the amount paid up to the first of April. We are publishing these in order to see if there are any discrepancies in our records. If notified that there are errors, we shall immediately make corrections.

### "The Baptist Record Says Too Much About Money"

This statement was made recently by one of our good, liberal, active and leading laymen. Doubtless this statement is correct with reference to many people, for the brother making the statement, I think, gave whether The Baptist Record said anything about it or not. He has a conscience on stewardship. But we believe that there are many people who are contributing much more with the appeals made in The Record than they would were there nothing said about offerings. We wish it were not necessary to continue making appeals. But agitation in all things seems to be necessary. The Jitney Jungles, the theatres, the business houses and almost every line of business continue to make their appeal through the printed page. If the printed page does not count, then there are millions of dollars lost in advertising. At the same time, we sym-

pathize with our good brother who feels that too much is said about money in our paper, for we came into possession of our giving spirit long before we knew anything about the appeals made in a denominational paper. Yet, we know of many who have increased their contributions as a result of information contained in our papers.

### What Causes People to Give?

The above paragraph provokes the question just asked. We have been teaching stewardship for many years with only a small percentage of our people who are stewards in the Bible sense of the word. So, we are made to inquire.

Does the statement that the tithe is holy unto the Lord cause people to want to give? Does the reading of the prophet's statement in Malachi where he tells the people that they have robbed him in that they have taken his tithes and offerings incline people to give? Really, does an emphatic statement in any legal sense inspire one to give? Paul said when the law came sin revived. There seems to have been opposition as soon as the statement was made.

Does the promise in God's Word that He will abundantly bless those who give cause us to want to give? If so, it would seem that a larger percentage of our people would be giving liberally by this time. Jehovah has promised to pour out His blessings in such measure as to overflow our capacities. There are many also who, when these promises are stated, are ready to point out the man who has not been generous with his gifts as an example of one who has prospered. This prosperity may, however, be due to the fact that the individual so prospered is not a child of God and consequently is not dealt with as is a son.

Then is it love for humanity which causes one to desire to give? If so, how are you going to produce the love? Paul said that the love of Christ constraineth us. Is it our love for Christ? Is it Christ's love for us, or is the principle of the love that was in Christ and now in us which constrains us? There is no doubt but what love is at the foundation of the right kind of giving.

May it not be a recognition of the needs of others which causes us to respond with our gifts? Christ gives an example of one who gave simply because of the need. We find that our people are ready to respond when some definite need is pointed out. When it was found that Collins was buried in a cave near Cave City, Kentucky, it was no trouble to obtain the means and men for the purpose of rescuing him. If we could see the needs of evangelism in Mississippi as they really exist, our people would be ready to respond. We have supported orphans who would have been cared for by their parents no doubt had we reached the sections of country in which they lived with a good evangelistic force. The people did not live within reach of a church. The father made whiskey and sold it and was put in the penitentiary. The State had to take care of him while the Baptists of Mississippi cared for his children. Had this section of our State been evangelized he, no doubt, would have been supporting his wife and children, saving the State of the burden and our denomination the expense of supporting his children. So, our problem in a large measure is to point out to our people the needs in the various departments of our denominational work and there is not an exception anywhere. Every phase of the work is in need.

For railroad rates to Toronto see page eight.

**WHENCE THE COSMOS?**  
W. A. Sullivan

(The following is a manuscript of a sermon recently preached by Pastor W. A. Sullivan before the First Baptist Church, Natchez, Mississippi.)

**The question as to the ultimate Cause, or origin of the Universe is one which, if not innate to, inevitably arises in the human mind.**

I, like many of you no doubt, recall how, when a mere child, I spent hours contemplating the immensity and mystery of the world about me. I would imagine that with one long step I could reach the farthest star in the sky, and then keep on stepping with the same stride forever. Yet furthermore I would be but on the outer rim of space. Of course my imaginary hikes were taken on the assumption that space is infinite.

I can go to the very point on a hill-top in East Mississippi, where I stood alone one afternoon thirty years ago and came, for the first time, face to face with the question: "Who made the world?" Due perhaps to what I had been taught, the answer came: "God made the world". Immediately arose another question: "Who made God?" To this second question no answer came. When I later propounded it to my superiors, the only answer which I got was to the effect that an unsophisticated child can ask questions which the profoundest philosopher cannot answer.

However, for many centuries philosophers have sought answers to ultimate questions. The human mind seems to be so constituted that it cannot rest so long as obvious, inevitable questions as to ultimate realities remain unanswered. Various systems of philosophy have been presented in the age-long effort of the mind in its quest for unity. It is useless to even name all those philosophic systems here. The most popular current philosophy is that built on the scientific theory of Evolution,—about which a few words may be in order.

Of course the question arises as to the meaning of the term "evolution". The correct answer depends on the point of view of the one using it, or upon the context in which the word is used. Herbert Spencer said that "evolution is the integration of matter and the dissipation of motion". Spencer's definition of evolution by no means precludes, or denies, an original creative act.

From the point of view of modern science, Evolution has been defined as "A working hypothesis of science, by means of which scientific men seek to describe, correlate, and systematize the facts of the universe as those facts present themselves to scientific investigation." Any theory to be scientific as to an explanation of the facts of the universe would seek to take account of all the facts as they appear. So long as the theory of Evolution, or any other theory, is loyal and fair to all the facts, earnest minds in search for truth should not be afraid of the term "evolution". But when men begin to philosophize as to the why and meaning of facts from the point of view of the modern theory of Evolution, they often use the word with different meanings. This accounts for much recent controversy between earnest men. After all the controversy has been more in the realm of speculative philosophy than in that of pure science.

Horatio Hackett Newman, PhD., Professor of Zoology in the University of Chicago, has recently published a volume entitled THE GIST OF EVOLUTION. He defines Evolution as "Orderly change". Nowhere does he take the position that Evolution accounts for the ultimate origin of things. In his introductory chapters he makes some very interesting statements, such as these:

(1) "I firmly believe that the true spirit of religion and the realities of science are not only compatible; they are aspects of one great reality."

(2) "It (evolution) not only does not deny the

existence of a Supreme Being; it actually tends strongly to support the belief in God and to open our eyes to some of the marvels of His methods."

(3) "It is as fatal for the scientist to deny the realities of religion as for the religionist to deny the realities of science."

(4) "Let us admit that religious experience is real and that science is real."

(5) "Perhaps the most prevalent idea of people not informed about evolution is that evolution teaches that the present apes and monkeys, or animals like them, are the ancestors of man. NO EVOLUTIONIST HAS EVER HELD SUCH A VIEW." (The capitals are mine.)

What about Darwin?—In 1859 he published his volume, "The Origin of Species by Means of Natural Selection". He thus paved the way for various theories of evolution which men have held since his day. However as to Darwinism today, scientific specialists are divided into three classes, viz.: (1) Those who consider Darwin's theory absolutely untenable; (2) Those who hold it in a modified form; and (3) Those who advocate its complete validity.

So there is radical disagreement among evolutionists as to the truth of Darwinism. Suffice it to say that Darwin did not deny the existence of a Supreme Being. He did say on one occasion: "I have never denied the existence of a God". I have never seen that he retracted that statement. Moreover so far as I have been able to read his books, Darwin never said that apes or monkeys are the ancestors of mankind.

However, I am not trying to refute any theory of evolution. Neither am I advocating any such theory. What I would emphasize is that Evolution as defined by its leading advocates does not deny the existence of a Supreme Being; nor does it account for ultimate origins. Whether there is any truth in evolution or not, it does not account for, nor claim to account for three fundamental realities: (1) The origin of matter, (2) The origin of life, and (3) The origin of mind. Let it be repeated for emphasis: Evolution does not account for, nor claim to account for, the ultimate realities of being.

Whatever one's philosophy may be, the mind is so constituted that one cannot avoid the intuition that the universe as we know it came into existence as the operation of some Cause, or Causes. Moreover the human mind is so constituted that it demands an ultimate, original, first Cause. In other words, so far as I know, all seekers for ultimate truth, especially those who assume that the world about us is a real world, are agreed at three points—call these three points of agreement assumptions, if you prefer—viz: (1) The universe as we know it is real; (2) There must be some cause sufficient to bring the world into being; and (3) Ultimately there is somehow, somewhere, an original first cause, itself uncaused.

What, let us ask, is the nature of that original first cause, the operation of which is back of all dependent causes and effects? It is sufficient for our purpose in this connection to point to two aspects of the nature of that original first cause.

1. It is free. If it were not free, it could not be thought of as the original first cause.

But, it may be further asked, do we actually know of anything of the nature of free cause? May not our postulate of free causation be merely an assumption? The reply is that we do find in man himself the operation of free cause. That is to say, the will of man is of the nature of free cause. We speak of free will—man's free will. There is in the very nature of the case no force, or cause, in the universe which can coerce the will. The will is free. It freely causes things to occur. So we conclude that the free Cause, the operation of which brought the universe into existence, is of the nature of free will.

2. It is intelligent, or rational. The chemist goes into his laboratory to make investigations. He makes the discovery that two volumes of hydrogen and one volume of oxygen combine and

become water. He expresses this fact by means of the formula  $H_2O$ . Here is thought which the chemist discovers in nature—a thought in his test-tube corresponding to its counterpart in the chemist's mind. He continues his investigations. He finds that all the known elements in the physical universe, with their manifold combinations, may be rationally expressed by a system of exact, scientific formulae. Likewise the astronomer reads the skies as an open book. He finds a system of recorded thought in "the milky way". So rational, so scientific, is the arrangement of the order of the universe that the astronomer can calculate with precision the very day on which an eclipse will occur hundreds of years hence. So with the mathematician, the botanist, and the biologist. To the mind the physical universe is as an open book with thought profound written on every page. Yet these thoughts were written in the pages of the universe long before Galileo, or Copernicus, or Newton, or Faraday, or Pasteur, or Edison ever discovered them. But there can be no thought without a mind to think. Therefore back of this universe was, and is, an intelligent, or rational cause, as well as a Cause which is free.

Now if the original, uncaused Cause of the universe is free and intelligent, we at once conclude that it is a personal Cause, and therefore a Person. We have not named the Person, but we are ready now to seek for the Name.

The Hebrew Old Testament says "In the beginning ELOHIM created the heavens and the earth". The Greek expressing the same idea would say: "In the beginning THEOS created the heavens and the earth". The Roman would express it: "In the beginning DEUS created the heavens and the earth". The Anglo-Saxon says: "In the beginning GOD created the heavens and the earth".

So Theism accounts for the ultimate origin of the Universe in the language of the statement: "In the beginning ELOHIM, THEOS, DEUS, GOD created the heavens and the earth. Therefore the Theist looks upon the world as he sees it and sings:

"The heavens declare the  
glory of God;  
And the firmament sheweth  
His handiwork."

Of course when we say that God, the uncaused Cause of the universe is free, intelligent, and therefore personal we have not said all there is to say. Christian Theism finds in God the attributes of selfexistence, immutability, omnipresence, immensity, eternity, omniscience, holiness, love, etc. To them who have such a conception of the Cause of the universe, the expectation of a self-revelation of that Cause is inevitable. That expectation was realized in the Incarnation, when "The Word became flesh". In a subsequent sermon it will be shown how the Incarnation was, in "God's Plan with Men", a rational, a religious, and a moral necessity.

**KAIFENG, HONAN, CHINA**

Greeting from Kaifeng! Doesn't that sound good? We reached Chengchow February 7th.

After my operation in Shanghai I immediately began to make plans to return to Honan. Mrs. Sallee wrote to Marshal Feng while I was still in bed and requested him to telegraph us whether he was willing for the women to return. I wrote to our ladies in Shantung and told them that I planned to try to return and bring with me Mrs. Sallee and Miss Hare, and told them that if they were willing to take the chances I would be glad for all who wanted to, to join the party. At the time none of us were sure whether we would be able to reach Honan. However, our five ladies from Shantung immediately came to Shanghai, all willing to make the effort. Messrs. Townshend, Victor Koon and Bostick are planning to come in from the east. We looked longingly for the telegram from Marshal Feng, which was slow

in coming, but we planned to go ahead anyway without it. On January 28th we received the following telegram: "Mrs. Sallee, Shanghai, your letter of January 8th received. Marshall Feng welcomes all back Honan. Diplomatic Bureau." The party of eight left Shanghai Jan. 31st for Hankow. The party included Misses Cox, Murray, Humphries, Walker, Hare, Alexander, Mrs. Sallee and myself. We still did not know we would get permission from the consul in Hankow, as there had been no change in the Government's policy since last April. However, we decided that unless we ventured something we would certainly not get here. In Hankow we informed the consul of our plans and told him that unless he forbade us coming it was our plan to return to our work. In reply he wrote a letter in which he did not forbid but strongly advised against the ladies coming. All were willing to come on at their own risk and so we are here. We secured Chinese passports from the Nationalist Government in Hankow and these have been visted by the Honan Government. With a bodyguard of seven women I felt perfectly safe!

We had expected to come up from Hankow on a third class train, but to our surprise and delight, when we reached Hankow we found that the express train was running. The railway has spent \$10,000 to re-equip this train and we came up on the second express from Hankow. The trip was comfortable and we left Hankow at 10 o'clock Monday and arrived in Chenchow on time at nine o'clock Tuesday night. We slept on the train that night and the next morning Misses Walker, Cox and Humphreys came on to Kaifeng with Mr. Simmons, who was traveling with us, while the rest of us remained at Chenchow.

When we reached Chenchow Marshal Feng was at the arsenal in Kung Hsien. I stayed over in Chenchow two days to see Marshal Feng and help get Miss Murray settled. The Marshal returned late Thursday night and Friday Mrs. Sallee and I called on him. He was, as always, most kind and cordial. I asked him if it would be possible to have Mr. Lawton's home vacated for Miss Murray, and he at once gave the order for the home to be vacated and Miss Murray has already moved in. She lived for a few days in the room next to Mrs. Ma back of the church. Before we left Chenchow Miss Murray sent a cable to Mr. Lawton requesting him to come back to China.

The four of us came on to Kaifeng Friday afternoon. When we reached Kaifeng about dark I left the ladies on the train and came on to the compound to see what chance there was of getting a place to sleep. Our school buildings and residences have been used for several months as a hospital for wounded soldiers. I found the head doctors occupying our house. Fortunately they had been kind enough to keep my study, where my books are, sealed and so that room was vacant. I asked them for another room for Mrs. Sallee and myself and arranged for Misses Hare and Alexander to occupy the study. They had the dining room vacated for us and promised to vacate the house within a few days. I went back to the train and got the ladies and we slept the first night in our own house. Our home has been entirely vacated and Mrs. Sallee has been extremely busy cleaning up during the past few days and things are beginning to look like home again. Misses Cox, Alexander and Hare are at present with us, but we have the "promise" of their home in a few days.

There have been more than 2,000 wounded soldiers in our school compound at times, but at present there are not more than a thousand. For a few days they buried as many as fifty or sixty a day, but at present not more than one or two are dying daily. We have established friendly relationships with those in charge and have begun work among the wounded soldiers. All are delighted beyond words to be back and we trust

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### TYPES OF GIVING

#### 1. Emotional Giving

There are a large number of Christian people who have not been trained to give upon the principle of stewardship. They give only under emotional pressure; this is the giving habit which they have formed under the conditions which have prevailed in the average local church in past days.

People who give under emotional stress are not wise givers. If a poor cause has an emotional presentation it secures all they can give, while a good cause well presented without an appeal to the emotions often secures no response.

It is better to give under emotional stress than not to give at all, but it is better to form a habit of regular and proportionate giving just as one forms the habit of prayer or the practice of taking physical exercise.

#### 2. Selfish Giving

There are people who give only when they may be seen of men. They will make large subscriptions on public occasions, and they seem to revel in giving when the name and amount are called out in a public gathering. This does not even intimate that there is a wrong motive in their hearts, but it does call in question the wisdom of any method for raising money when it is based upon auction methods or a competitive spirit. It is my strong conviction that the very purpose desired in the use of such a method is defeated and less rather than more money is the final result.

I have been present when this method was used in raising a building debt. At least in one case the doors were locked when the audience were all in their seats, and when the bidding commenced it was announced that no one would be permitted to leave until the entire amount needed had been subscribed; hours went by and every trick known had been used, but the amount was not in sight. Then some of those present passed along a secret message, and the amount was soon subscribed, and the audience dismissed. The next morning a large number of subscribers wrote in to cancel their subscriptions. They had made them in order to secure the dismissal of the gathering. That church passed through a stormy period of ten or more years because it failed to recognize that money cannot wisely be procured for the Lord's work except upon the Lord's basis.

#### 3. Business Giving

There are people who give to the church for business reasons. They desire the good-will of the church people and subscribe to the enterprise in which they are engaged in order to secure that good will.

#### 4. Sentimental Giving

Sentiment rules the pocketbook of some Christians. They do not give because they love the Lord and are stewards of his. They give because

that we have made no mistake.

At present the line of battle has been pushed outside Honan frontiers but of course no one can tell what the ultimate issue will be. So far as we are able to tell there is absolutely no anti-foreign feeling here at present and the authorities are entirely friendly. If the Revolution succeeds, as it now looks that it may, we believe that conditions will continue to improve.

With Christian greetings,

Ever sincerely,

W. Eugene Sallee.

Mr. J. Fred Scholfield is now music director of Bellevue Church in Memphis.

they like a pastor; of course, if later on they come to dislike him their subscription is cancelled, and the minister is starved out of his ministry. Some do not like home missions, others do not believe in foreign missions, while still others believe in no missionary object. Of course, such objects receive none of their money. This class of givers presents a strong indictment of the church for its failure to build up a disciplined life. Not sentiment, but sacrifice, should obtain, not like nor dislike, but love for God and all mankind must rule the giving habit.

#### 5. Systematic Giving

Many people give with great regularity "on the first day of the week". But the trouble is they give an insignificant sum utterly disproportionate to the blessings received by them from God.

The church has done well to emphasize regular giving, but it must also urge strongly that all who give regularly shall also give proportionately. Furthermore, having given a tithe, they should add an offering of love.

#### 6. Necessity Giving

Some church-members give only when they are cornered and feel that they must do so. They are cornered and feel that they must do so. They never again are really cordial to the person who was the means of their being induced to give. We are told that the Lord loveth a cheerful giver, and that we must not give grudgingly or of necessity. It would seem, therefore, as if the church must change its whole educational and enlistment policy in order to reach many people who give of necessity only.

#### 7. Stewardship Giving

Under a normal system of giving the possessor counts himself only a trustee of all that he holds in his life. He, therefore, seeks the will of the Father-Owner and distributes the first-fruits of all that is in his life so that the gospel enterprise will be aided all around the world.

The true steward gives at least a tenth, for he believes in proportionate giving. Many stewards, God's men and women, around the world give upward of ninety percent of their increase. The good steward gives regularly. He functions in this respect as regularly as in his physical life he maintains the functions of his heart. The Lord's true steward gives intelligently and with discrimination. He seeks to know the field as well as his local church work and his money is carefully distributed so that all the world is blessed by the use of it. He is a steward while he gets in all that he keeps and gives. (Agar, "Modern Money Methods".)

\* \* \*

### MOORHEAD, SUNFLOWER COUNTY

We closed on the night of March 27th, a Stewardship Institute with the Baptist Church at Moorhead, of which Brother J. H. Hooks is Pastor. By special sermons, advertisements and otherwise, Bro. Hooks had his people prepared and ready to receive our message on stewardship. A large number of people attended each meeting of the class. One brother, after working hard all day Monday, got home late in the afternoon and found his car out of commission. Having no other conveyance, he and one of his neighbors walked three miles to hear our lecture. In addition to our regular classes, we had the pleasure of speaking on Monday and Tuesday, to the entire student body of both the public schools and Junior College. As is true in most cases, a large number attended the institute who did not enroll in the class, but to those who did enroll, we issued fifty-six Diplomas and Seals.

# Mississippi Woman's Missionary Union

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### THE JEW FIRST

By Mrs. W. A. Scott

The eyes of the world today are focused upon the Jew. Never were days so fraught with historical significance. We need only to take the Bible and read the prophecies, and then look at a newspaper, to see how marvelously they are fulfilled. The Jew is the central figure of prophecy in the Bible. Without him it would be meaningless. No less an authority than our Lord, himself, commanded us to be watchful.

The Jewish question during the Christian centuries has always been a puzzling one. But yet it is always an interesting one to those who have taken pains to think upon it. With the changes that are taking place in human thought in consequence of recent upheavals in the world's history, it would be a curious phenomenon if no changes took place in the thought of the Jews.

The present Zionist movement is one of the most remarkable of all fulfilled prophecies. Palestine is a living land again. The once desolate land and the desert are beginning to blossom. Tel-Aviv (a Jewish city in Palestine) has sprung up as by a miracle, in a very short time on the sand dunes near the sea shore north of Jaffa. It has the distinction of being the only 100 per cent Jewish city in the world with a population of 45,000.

This rebuilding of cities and waste places is a fulfillment of prophecy.

There is a widespread impression which is almost proverbial, that the Jews are most faithful to their religion and should, therefore, be left undisturbed. Perhaps this is the cause for the seeming heartless and indifferent neglect of the Jews by Christian people, but whether we like it or not, the Jew is in our midst. If God has made them a problem to us, then they are a problem to be solved. If they are a burden, they are a burden to be lifted. And in all common sense those who are nearest to a burden are under obligations to lift it. Since Jews in their largest numbers follow Christian civilizations, then Christians, in a very real sense, are nearest to this burden.

Christians have been accused of neglecting the Jews, but such is not the case; the Jews rejected Christianity by not receiving Christ. In John 1:11 we have this scripture upon which to base this assertion: "He came unto His own but His own received Him not".

From different sources though have come the reports of an increasing interest in Christianity by the Jews. In Palestine it is said some of the returning Jews are listening to the preaching of the Word with great interest. And even the son of Theodore Herzl, the founder of Zionism, has become a Christian and joined the Baptist Church.

Returning again to the religion of the Jew, this question confronts us "Can Judaism give peace?" Our answer is "No", for the reason that it is based upon a system of merits that must demand perfection in human conduct, and the attainment of perfection, before the conscience could rest in peace. The idea being, the more commandments kept, the greater the reward.

Where the Christian puts his trust in a Person, the Jew puts his trust in a Book, the Torah. The Torah is to them eternal, as Christ to us is

eternal.

Torah, in the teaching of the rabbis is the only begotten daughter of God to whom Israel is wedded, as Christ is to us the only begotten Son of God. To the Jews the Torah is the supreme gift of God's love to Israel, as the Christ is to us the supreme gift of God's love to man.

It is said that Jews are turning in great numbers to the Christian Science Church in an effort to find a religion that is soul satisfying. This will not last, as any religion without Christ is not satisfying.

No doubt Israel is awakening from her age long slumber, and the time is drawing near, when the "natural branches" will be grafted on again and the day is not far distant when the Jews will not only believe on Christ in great numbers but will be missionaries for the whole world.

When they can see Christ in all His beauty and transforming power in us, they will welcome the sign of His coming for which the sad heart of Israel has ached throughout their melancholy history.

The solution of the Jewish question lies within the keeping of those interested in the spiritual regeneration of Israel. The Gospel of Jesus Christ is the only solution of the Jewish question. It is the Lord Jesus Christ the Jewish people need. His atonement can bring about a reconciliation between Jew and Gentile.

It is told of Hudson Taylor, the great founder of the China Inland Mission, that every year he would write a message of love to Dr. Wilkinson, missionary to Jews in London, and enclose a check upon which were the words, "To the Jews first". Thus he would begin the year's work among the benighted heathen in China, while John Wilkinson would acknowledge the check by sending a check to Dr. Taylor's work with the inscription, "And also to the Gentiles". This was a practice of simple obedience and faithfulness and the work of these two men of God was greatly blessed.

I will close with this scripture found in the second chapter of Romans, 11th and 12th verses: "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory and honour and peace to every man that worketh good to the Jew first, and also the Gentile."

Earthquakes in diverse places: this time at Smyrna, Turkey, Asia Minor, which city was practically destroyed by fire five or six years ago.

Some folks are holding their breath now to hear what the pope will say to Mussolini, who has invaded the pope's province by ordering the disbanding of the Catholic boy scouts.

It has been remarked that no political party ventures to go before the people without publishing a platform. They consider such a statement of their faith as essential to a successful campaign. Yet there are persons who insist that the way for the Churches to make progress is to have no definite setting forth of the things that they teach. Such a contention is nothing short of silly. A denomination without strong and open convictions as to religious truth can never wield a large influence over men.—Southern Methodist.

We must keep busy and see that every Baptist church in the State is given an opportunity to take advantage of the special offer to secure The Record for \$1.00 per year; 90% of the church homes will get this rate. Let's make the spring and coming summer months a harvest time for our denominational paper. With the proper effort put forth we can report 20 thousand at our next state meeting.

Brother D. W. McLeod, who lives at Potts Camp, Miss., nad preaches there on the second and fourth Sundays in each month and is also pastor at Red Banks, preaching there on the third Sundays, is in position to accept a fourth time church for the first Sunday in each month. Brother McLeod was called to another church but there was a conflict with one of his days at Potts Camp. It is hoped that some quarter time church in the northeastern section of the state will extend a call to this good man for the first Sunday in the month.

### I. C. R. R. Co.

#### Memorandum

#### Round Trip Summer Tourist Fares to Toronto, Ont.

From Jackson, Miss.	\$66.90
Columbia, Miss.	71.05
McComb, Miss.	71.40
Tylertown, Miss	
From Jackson, Miss. (FC&G or NOGN not	66.90
Fernwood, Miss. Part. Carriers	71.60
Drew, Miss.	61.39
Columbus, Miss. via C&G and Winona	61.95
Scooba, Miss. via M&O—IC	64.50
Indianola, Miss. via C&G and Greenwood	65.05
Canton, Miss.	65.60
Grenada, Miss.	60.45
Aberdeen, Miss. via Frisco & Memphis	59.80
Winona, Miss.	61.80
Florence, Ala. via Evansville or Louisville	52.35
via Sou Ry. & Memphis	58.98
Brookhaven, Miss.	70.00
Houston, Miss. via M&O—Frisco & Memphis	59.90
Como, Miss.	57.42
Batesville, Miss.	58.28
Senatobia, Miss.	56.85
Corinth, Miss. via Memphis or IC direct	54.70
Gulfport, Miss.	74.35
Raymond, Miss. via Jackson	68.04
Merigold, Miss.	61.37
Lexington, Miss. via Greenwood or Durant	64.35
Charleston, Miss.	64.25
(Oakland, Miss.—\$59.70)	
Meridian, Miss. via Jackson	66.90
Clinton, Miss.	67.45
Magee, Miss.	69.45
New Orleans, La.	76.15
Memphis, Tenn.	54.70
Vicksburg, Miss.	67.45
Hattiesburg, Miss.	69.45
Baton Rouge, La.	75.85

## The Baptist Record

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RENEW PROMPTLY: Please send in  
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Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Notes and Comments

From a personal letter from Rev. C. T. Johnson of Carthage, I take the following item: "My work is going forward here fairly well. We have so much that needs to be done that we seem to move a little slowly. We are planning to build a church, and also a home, and with a small membership, such as we have here, it is no little undertaking; but we have about enough money subscribed to do the thing, but I want at least half of it in the bank before we begin." Bro. Johnson is to be with us at Scuna Valley again this summer.

Rev. L. E. Hall, an ex-Confederate veteran and one of the good preachers of South Mississippi, now living at Hattiesburg, will be with the church at Coffeeville the third Sunday in April, the Lord willing. Bro. Hall has made efforts to be with us before but was hindered. Our people are hoping that he will be able to get here this time. Though more than 80 years old, he still preaches practically every Sunday. Blessings upon him.

Capt. R. N. Provine, an ex-Confederate Veteran who lives a few miles southeast of Coffeeville, celebrated his 88th birthday March 21. Five of his children and a number of his friends spent the day with him. Among them was Capt. John L. Collins of Coffeeville, another 88 year old ex-Confederate Veteran. Bro. Provine is the father of Deacon J. F. Provine of Coffeeville and Dr. J. W. Provine of Mississippi College. He is hale and hearty and looks after his farming interests in person. A great day is reported.

Bro. John W. Brown, another aged ex-Confederate Veteran who resides at Coffeeville, has been seriously ill for some days, but is slightly im-

proved at this writing. He was for more than a quarter of a century clerk of the Baptist Church here and is still an active member. He has held a number of political offices in this county—Chancery Clerk, Tax Assessor and State Senator, among others. May he soon be well.

Speaking of Confederate Soldiers, I am of the opinion that Yalobusha County has as many of them and their wives or widows now living as any county in the state; especially is that true of the little city of Coffeeville. We have three men who are above 88 and one above 90; three or more widows above 85, all living near here. The once populous ranks of gray are fast getting depopulated.

A recent letter from Rev. J. G. Lott, who is leaving Water Valley and moving to Sumner soon, says: "I shall be leaving, that is moving over, about June first, but I will be going over each week for my appointments to Sumner." In the four and more years that Bro. Lott has been at Water Valley he has done a constructive work for the Master, so we regret to see him leave us but glad he is going but a little way. May the Lord bless him in his new field of labor.

We hear a great bit about "narrow" and "broad" in connection with Christian workers these days, especially as related to preachers. I do not know just what it takes to constitute a "narrow" or a "broad" preacher, so do not know which class I fall in. If one has to fall in with all the worldliness and tomfoolery of the worldly minded to be "broad" then I am a "narrow" preacher, thank the Lord. Something is said in the Book about a narrow way—I presume it takes a "narrow" man to travel that way, and it also speaks of a broad way—I presume also that "broad" folk walk therein—in influence if not in other ways. Let me be in accord with His Word and in the narrow way that leads to Life whatever else may be said or happen.

### MRS. MARTIN'S SILK DRESS Jennie N. Standifer

At the age of thirty, Mary Martin was left a widow with four children and a very small income. Rigid economy became a necessity. It was continued throughout the childhood and early youth of the young Martins and practiced by the mother long after her sons were money makers and her daughters entertaining beaux. In fact the older they grew the more it took for the young people to dress and keep pace with their friends in cultured Claxton. Mrs. Martin had long been accustomed to eking out her own wardrobe by the clever use of left overs.

In a few years Tom, the oldest boy, married, and a year later Frances, the oldest girl, was wooed and won by a promising young lawyer. The trousseau had been expensive, and the mother was the one to skimp and save until all bills

were paid.

One summer, soon after Mrs. Martin's fiftieth birthday, her old schoolmate, Elizabeth Brent, a teacher in a girls' college, came to Claxton for rest and recuperation. She engaged board in a private family near the Martins. In a few days she was taken ill and it was Mary Martin's gentle hand that ministered to her needs and prepared tempting dainties to coax her appetite. When Miss Brent grew worse her sister, Mrs. Lambert, came from a distant city, and remained until the end. After the funeral Mrs. Martin was helping pack her old friend's effects in a trunk when Mrs. Lambert asked:

"Could you make use of Elizabeth's black silk coat, Mary? It is much too large for you, but you might cut it down for a light weight wrap."

"Certainly I can use it," replied Mrs. Martin promptly. "I can make a handsome garment from that coat, and appreciate the gift. It is such beautiful silk."

"Elizabeth was fond of handsome clothes. I never thought you cared about what you wore, Mary."

"I have always wanted to dress well, but circumstances have forced me to wear what I could afford, and that never included expensive silks."

"I am going to be selfish and keep this silk for myself," declared Mrs. Martin when she showed the coat to her daughters. "I have wanted a black silk dress for years and I am going to make this coat into one."

"How frivolous Mother is becoming," laughed Louise, the youngest of the Martin family. "That is a fine quality of silk, and not a bit worn, but I do not believe you will be able to make a dress out of it."

"After practicing skimping and making over for a quarter of a century I am an expert in the art, my dear. I will manage to make a handsome dress."

"I will bring over my patterns, and help you fit and hang it, Mother," promised Frances.

"All right. I am sure of a lovely dress. One is always at ease when well dressed."

With girlish enthusiasm Mrs. Martin began the work of transforming the coat into a dress. Carefully she ripped every seam, and sponged and pressed the goods. With great pains she cut out the garment and Frances fitted it as neatly as an up-to-date dressmaker.

The silk dress was nearing completion when Mrs. Gerard, president of the Women's Missionary Society, telephoned an invitation to Mrs. Martin to attend the Quarterly Bank Opening Reception to be held at the president's home the following Friday afternoon.

"The very place to wear your silk dress, Mother!" cried Louise. You have always put every dollar you could spare in your Mission collection, and denied yourself suitable clothing to wear to receptions, but this will be a delightful entertainment which you must attend. You must look your best. I heard there would be several prominent church women visiting Mrs. Gerard. You

will enjoy meeting them."

"I am sure I will. I wish I could afford a lace collar."

"Why don't you buy one?"

"The members of our Society have been asked to double their offering this quarter, and as a matter of course I must do my best."

"I have a lace collar I will give you," offered Nell, Tom's wife.

"I thank you, dear, and will gladly accept the gift. I trust people will not think my dress is too fine for the occasion."

"No matter what they think you must not tell them your dress is made out of an old coat," admonished Louise.

"I do not suppose there will be any occasion to tell them where I got the dress, but if it was necessary I would not hesitate to give its history."

"You are over-conscious, Mother. You must wear my white gloves, but don't say 'They are Louise's' for your life."

"I promise to be very discreet, dearie."

The dress was finished in a manner that satisfied even Louise's critical taste. It was pressed and hung in a wardrobe two days before the reception.

Mrs. Martin was in her flower yard next afternoon trying to find enough late flowers to help Mrs. Gerard with the decorations, when Mrs. Ford, the W. M. S. secretary, passed with a big bundle in her arms.

"Good evening," greeted Mrs. Martin. "Is that your new dress for the Bank Opening Reception?"

"The idea of your mind running on clothes, Mary Martin!" replied Mrs. Ford. "This is my daughter's dress. She is to be a bride's maid for Jean Gardener. I had the dressmaker to hang the skirt. I haven't any money to spend on reception dresses. I am trying to walk in your footsteps, friend, and put all I can in my little tin bank. You have set us an example in self denial we must emulate. How much have you for this offering?"

"Not a large sum, but I will put in more."

"There! It is striking five and I must hurry on."

Mary Martin was not as cheerful as usual that evening. While Louise was playing a game of chess with her brother Ed, she sat gazing into space. Her placid brow was puckered by a frown as though she was trying to solve a problem.

When she went to her room she took her silk dress from the hanger and pinned on the dainty collar given by Nell.

"Are you preparing to dream of your dress and how you will shine as a leader of style, Mother?" asked Louise.

"No, child, no," replied the mother hastily putting the dress away.

"To think of you suddenly developing vanity!" laughed Louise. "It is like a grown-up having the hives or other strictly infantile diseases. But your normal temperature will return after the excitement of wearing that dress."

(Continued on page 16)

## DREW

The Drew Baptist Sunday School has observed through the month of March the programs offered by the Sunday School Board and has conducted the quizzes each week and wound up yesterday with the Trip Around the World in the airplanes Spirit of Hope and Spirit of Love with the Juniors and Intermediates against the rest of the school. The Juniors and Intermediates lost by a narrow margin. The information obtained in this course was very valuable and no doubt seed planted will germinate and produce fruit.

In connection with this feature, special notice was given to the Cradle Roll and Home Department. A very attractive short program had been prepared by Mrs. Brewer, Superintendent of the Cradle Roll Department, and her helpers.

Mrs. L. L. Manning, Superintendent of Home Department, had quite a few of the department present and also had presented a short message as to the meaning and value of the department. At the same time an urgent invitation was sent out for men as well as women who cannot come to the regular session of the Sunday School to join the Home and Extension Department. The beautifully arranged Magazine and the roll were shown. The Home Department is making steady growth.

The goal of 300 had been set for attendance for the day and circulars had been distributed the week before asking 300 Baptists to be on hand Sunday. When the General Secretary's record was posted on the board it was found that 302 were present and counted. Doubtless there were a few who were not counted.

The preaching hour found Dr. W. R. Cooper in fine fettle with a strong evangelistic appeal and with a house full of folks. Two joined for baptism, one a girl of seven and one a woman of forty, and three joined by letter. This completed just six months since Bro. Cooper became pastor of the church. These who joined made just even 50 who have joined since Bro. Cooper came to us.

The work seems to be in fine shape and moving on well.

Very truly yours,

R. T. Strickland.

## CAMP ROWLANDS REVIVAL

It was recently my good fortune and pleasure to have with me in Rowlands, Rev. D. Wade Smith, Evangelist, and M. E. (Otis) Perry, his singer. These two men came fresh from their great four months' campaign on our Gulf Coast and with a missionary zeal that has not been equalled in our community. They preached and sang the gospel to hundreds throughout the entire countryside.

We began on Wednesday evening, March 14th, and ran through the 21st. On Sunday, the 18th, we had three services and dinner spread for all. It was a great occasion for all that attended. Aside from the social feature of the day we had eleven souls unite with the church on that

day. In all we had 45 additions; 21 of these came for baptism and 24 by letter. We were happy to see such marvelous results brought about, yet this does not tell in any sense the complete work that was done. The church voted to raise the pastor's salary, also the W. M. U. bought him a new set of tires for his car. At the close of the meeting the visiting workers were given \$150.00 through a free will offering.

The services were held in the school house. The principal, Mr. Davis, disbanded school at 11 each morning for an hour of worship. People drove from 8 to 10 miles every service of the campaign. At night the entire camp would turn out. Some of the most obstinate cases were won over during the revival and many hindrances of the cause of Christ removed.

This is the third time I have had Brother Smith help me in a meeting. In each of the other two I thought surely we had reached the mountain top, but this recent campaign was the greatest from every standpoint I have ever had him to help me in. It was the best campaign I have ever had anyone conduct for me. His messages are clear, plain and convincing. He never lacks for a word nor a sincere thought to drive home the truth. His passion for the lost is just as great out of the pulpit as it is in it. The sick were visited, the sorrowing comforted and any other place that needed his services received it. After reading of his efforts during the past months through The Record our people were expecting great things to happen and none were disappointed. In only one service did we not have additions to the church and this service was a special call service to Christian people. Brother Perry is an ideal team mate for Brother Smith. He has no childish methods. His song program is of the spiritual type and his efforts to get all to sing meet with complete success. Throughout the entire meeting he had the full hearted support of 35 singers in the choir. His vocal solo work, also his playing on his instrument, Song Bells, add greatly to the singing. Without separating the children from their parents, and without bringing them together for a jubilee, he gets them into the spirit of the service as he does the grown ups. It is my opinion that this is the ideal way for a song service to be conducted. The prayer life of these two men is the success of their work. Aside from organizing groups for prayer they spend much time with the Lord, talking to Him about the work in hand. They lead and win through prayer.

The closing night of the service brought three or four car loads of their friends from the Coast, coming from Long Beach, Handsboro and other points from the Coast, to the meeting. These friends and visitors were entertained in the home of Mrs. Lewis, where they were served by the W. M. U. of Rowlands with coffee and sandwiches before they returned.

I am happy to announce that these two men are to be with me again

in Piave for a meeting beginning on the 5th of April. We beseech the prayers of all for a victory for the Lord. The camp was unanimous in issuing a return invitation for early November, this year. They are requested to bring their tent with the promise that four or five churches in the county will unite in one great campaign for the lost. May the Lord lead in these plans.

—Rev. J. D. Cothorn, Pastor.

## BIBLE INSTITUTE IN HOLLY SPRINGS

Last Fall the people wrote to me asking me to come and speak to them for five days, which I was glad to do. Hon. W. D. Upshaw was with us and delivered five splendid addresses, as only he can. Bro. Kirkland, of New Albany, gave two excellent addresses, which were indeed enjoyed, and I did my best to teach Ephesians. It rained and snowed, but the attendance was good, and Sunday the crowds were great. I did enjoy it greatly. It was such a pleasure to be back with the good people, and to note the improvement in every department of the Lord's work. A nobler band of people never lived than they are; and a more unselfish, devoted, humble, consecrated man than Bro. Sandusky, their Pastor, I have never seen. He has caught the vision of the good that comes to the people by having different men come to them and preach and teach, and his people are growing wonderfully. He is a great leader for development. May God continue to bless and guide him and his people.

The Sunday School works like a clock, and the B. Y. P. U.'s are working like students training for service. The Married People's Union is excellent indeed.

Holly Springs Baptists have grown more, all things considered, than any people I know. Their sacrifices in building are great, but the blessings God is giving them are greater. May He continue to bless them.

—E. L. Wesson,  
Dade City, Fla.

## FIRST CHURCH, GULFPORT

We have with us in an evangelistic campaign Bros. E. E. Huntsberry and B. B. Cox, singer, both of the Home Board.

We began last Sunday, and will run at least two weeks. The meetings start off more encouragingly than any since I have been here as pastor. Large congregations, and already several have joined the church. The interest seems to be spreading and people are already attending from as far away as Bay St. Louis, Pass Christian, Long Beach, Handsboro, Biloxi and Ocean Springs. We are praying and working for a widespread revival for the glory of the Master.

Ask the readers to pray for us. This is the last of the Coast churches to conduct a revival this Winter.

Smith and Perry conducted successful revivals at the Pass, Sharon, Long Beach, Second Church Biloxi, Handsboro, and Grace Memorial,

Gulfport. The Miller brothers of the Home Board conducted a successful revival at First Church, Biloxi, last October. Now we are following up the revival campaign at First Church, Gulfport. The revival spirit seems to be in the air.

Cox is among the finest soloists and song leaders I have ever heard.

E. E. Huntsberry is among the first class evangelists. He is laying plans and starting off in a way that I am sure is pleasing to his Master and a joy to us. I am charmed with him.

—W. A. McComb.

## CENTRAL CHURCH, McCOMB

We have 137 enrolled in our Sunday School. We set our goal for Missionary Day at 100 present and \$50.00 offering for the Cooperative Program. The morning broke a little cloudy, but we had 106 present, and the offering went to \$60.00! Our good women had just turned in \$10.00 as a love offering for Home Missions. To this will be added our regular percentage for the Cooperative Program, and thus more than a hundred dollars will go forward to Dr. Gunter in time to count on March receipts.

We had 68 in B. Y. P. U. and 225 in the evening service last Sunday. So all around, this was a record-breaking day for attendance in all departments. Our membership is 180 and our unified budget calls for \$6,235.00. We have already put The Record in 90% of our homes.

The church has asked the pastor to do the preaching in a two weeks' revival beginning June 3rd. Bro. O. J. Thompson of New Orleans will lead the singing.

Our work is going forward, but we are simply building on the good foundation laid by the former pastors, Bro. Lane and Bro. Davis. We are grateful, but humble. Pray for us. Fraternally yours,

—H. L. Carter.

## FROM E. L. WOSLAGE

I shall have the pleasure of assisting in revival meetings in the Indianola Church, May 27-June 5, and in Leland, June 18-July 1.

Will have a period of 10 or 12 days between these engagements to aid some Mississippi church that knowing of it might desire my services. Biltmore, N. C., is my permanent address.

We call attention to the advertisement in this issue of The Wicker Tours, regarding their big Christian Cruise and their European tours. If you are going abroad it will be to your interest to write for itineraries to The Wicker Tours, Richmond, Virginia.

The McLain Intermediate B. Y. P. U. finished their Study Course, The Pilgrim's Progress, taught by Miss Sheppard. We were 100%.

Thanks to her fine teaching. We enjoyed the Study Course and were sorry to have it close.

—Ethel Hagwood, Cor. Sec'y.

## The Children's Circle

Mrs. P. I. Lipsey

My dear Children:—

Wasn't that a fine showing we had last week, two pages of your letters? Dr. Lipsey is pretty good to us, giving us all the space he can. We are looking up somewhat now with the B. B. I. girl's fund, and we now have a bank account for it, which we will keep there until she starts to school in the Fall, and needs it. I want us to have at least half of her scholarship by that time, and we'll probably have more. So many people have become interested in the Orphanage since we began to be, that they don't need us as much as they did, but you must remember that nobody but our Circle is going to help this Baptist Bible Institute young lady, and she is our responsibility. Of course, it is our pleasure, too, to give her needs.

Our Bible verse today is Proverbs 4:27: Remove thy foot from evil.

Lovingly yours,

Mrs. Lipsey.

### B. B. I. Girl

Brought forward	\$25.55
Sybil and Annie Waycaster	.30
Priscilla, Lois & Linnie Wells	.30
Elizabeth Swilley	.10
Clara Frances Dent	.50
Jessie Shepherd	1.00
Mabel West	.25

\$28.00

### Orphanage

Brought forward	\$147.87
Kittie Ruth Wood	.10
Lenis Harper	.20

\$148.17

Morgan City, Miss., March 16, 1928.  
Dear Mrs. Lipsey:

I am a little girl 12 years old. Enclosed please find a \$1.00 bill, which you can use for either the B. B. I. girl or the Orphanage. As you say that you have almost enough for the Orphanage, I think it is time for some money for the B. B. I. girl, don't you? Mrs. Lipsey, I am a member of the Sunbeam Band and the Baptist S. S. Bro. Flowers is our Pastor, and we all love him. So far, I haven't missed a single sermon. Mrs. Lipsey, I read a letter in the Circle sometime ago, and I think you said you knew the Sunbeam Yell. Will you please print it for me, as I think our Sunbeams would like to learn it. Your friend, Doxis Robinson.

P. S.—Please everybody write me.

Here is the Sunbeam yell, Doxis: Sunbeams! Sunbeams! Sunbeams! We climb the mountains steep, We cross the waters deep, To carry the light, that makes the world bright. Sunbeams! Sunbeams! Sunbeams!

As you say, it is time for money for the B. B. I. girl, and we are grateful for your dollar.

Ackerman, Miss., March 16, 1928.  
Dear Mrs. Lipsey:

I am a little girl 9 years old, and I dearly love to read the page. I am in the third grade at school, and love my teacher fine. My Daddy is the Pastor of our church. I belong to the Junior B. Y. P. U. I go nearly every Sunday and to Sunday School. I enjoy reading the letters in the Circle. A new member,

Annie Mae West.

We could almost have a club of Pastors' Children, in our Circle, Annie Mae. Have you counted how many there are?

New Hebron, Miss., 3-15-28.  
Dear Mrs. Lipsey:

I enjoy reading the children's letters in your Circle so much. I just hope you will decide to furnish some

more rooms at the Orphanage, and I shall surely help do it. I am sending 50c for the B. B. I. fund. Mrs. Lipsey, I'm 12 years old, and in the sixth grade at school. Miss Ona Belle Williams is my teacher. I go to Sunday School and Jr. B. Y. P. U. every Sunday, and enjoy them both. Bro. Philips is pastor of our church, and we like him so much. Lots of love to you, and everyone.

Irah Izard.

Well, Irah dear, we have furnished a whole Ward, with six beds. The Orphanage has had many rooms cared for lately, and that is the reason I'm glad you sent this fifty cents for the B. B. I. girl.

Lexington, Miss., Feb. 29, 1928.  
Dear Mrs. Lipsey:

I am a little boy 9 years old. I go to school. I am in the fifth grade. I have no little brothers or sisters. I am a Baptist preacher's son. I am so glad you gave us a Children's Page. I am sure you will find the page filled up. Your friend,

Edwin Evans.

P. S.—I am enclosing 25c for the orphans.

Yes, Edwin, I never have any trouble filling my Page. But I am always glad to get the new letters. Thank you for the postscript.

Carthage, Miss., March 12, 1928.  
Dear Mrs. Lipsey:

I am a little girl 5 years old, and am in the Baby Ray Primer. I go to school at Standing Pine. Miss Mollie K. Thaggard is my teacher, and I love her so much. I have blue eyes and light hair. I have 3 brothers and 1 sister living and 1 little sister dead, named Mildred.

Your friend, Virginia Mae Phillips.

You are named after the State where I was born, Virginia Mae, and I think it is such a pretty name.

Carthage, Miss., March 12, 1928.  
Dear Mrs. Lipsey:

I am a little girl 10 years old, and I am in the fifth grade. I go to school at Standing Pine. My teacher's name is Mrs. Owen. I love her very much. I am taking music, and like it very much. This is my first year in music. I have 3 brothers and 1 sister. Your little friend,

Juanita Phillips.

Perhaps some day you will be playing the organ or piano for the church singing, Juanita. Just keep on practicing.

Kewanee, Miss., March 8, 1928.  
Dear Mrs. Lipsey:

I have been reading The Baptist Record. I like to read the Children's Circle fine. I am 13 years old, and in the ninth grade. My Father is a teacher. He teaches me. I go to S. S. every Sunday, and go to B. Y. P. U. I am on the program every Sunday night, and have not read my part on program a time. I have been saving up money for a long time to go to college on. Our schoolhouse burnt down two weeks ago tomorrow. They have been teaching in our home ever since then. I am sending 50c for the Orphanage room. It is not much, but I hope it will make some little child happy. Hoping to join your Circle. With best wishes.

Hal Jenkins.

P. S.—Our W. M. U. society has been getting up hens to help furnish a room.

Have you decided to come to Mississippi College, Hal, here at Clinton? You haven't many more years to wait. Thank you for the good contribution, which has been assigned to the Orphanage, and I hope to hear from you again soon, with some for the B. B. I. girl.

Lemon, Miss., March 16, 1928.  
Dear Mrs. Lipsey:

I want to be a member of your Circle too. I am 12 years of age. I am in the 8th grade. I go to S. S. every Sunday. My teacher is Mrs. Fortenberry. I am going to get my S. S. class to send the orphans some money. Lots of love to you and everyone. Your friend,

Raba Neva Moulder.

Don't forget to get up the money from the S. S. class, Raba, but ask them if they wouldn't like to send it for the B. B. I. girl.

Ripley, Miss., March 17, 1928.  
My dear Mrs. Lipsey:

I am a little girl 8 years old, and I am in the second grade. My teacher's name is Miss Margaret Lowrey. I love her very much, and carry her flowers when I have them. I go to S. S., and my teacher is Miss Maybel Bartlett, and I am a Sunbeam also. I love to read the letters from the Children's Circle, and I send 25c for the B. B. I. girl. I trust she will get to go to this school, and be a great teacher and helper in the Lord's work. Your little friend,

Martha May Gatlin.

I trust so too, Martha May, and if lots of you send 25 cents for her, that's the way to make it so. Thank you, dear.

Pinola, Miss., March 13, 1928.  
My dearest Mrs. Lipsey:

How are you and the little children? Fine, I hope. I have real brown eyes and hair. I am 10 years old, and I am a little G. A. girl of Stonewall School. I am in the fourth grade, and I like to study. My teacher's name is Miss Nettie Traylor—and my G. A. leader's name is Mrs. C. V. Dodd. Yours truly,

Hazel Brown.

This lovely Spring weather ought to make all of us feel fine, Hazel, oughtn't it? The flowers are feeling fine, too.

Shivers, Miss., March 13, 1928.  
Dear Mrs. P. I. Lipsey, and dear little children:

How are you all this week? I have sand colored hair and blue eyes, and I will be 10 years old the 22nd day of June, and I am in the fourth grade. I have ten in my class. My teacher's name is Miss Nettie Ree Traylor. She is my second cousin. Yours truly,

Minnie Rhea Morris.

You and Hazel Brown must be friends, as I see you have the same teacher and the same grade, and about the same age, too, Minnie Rhea. But not the same kind of eyes and hair.

Belmont, Miss., Jan. 31, 1928.  
Dear Mrs. Lipsey:

I am glad you are having a Children's Circle in "The Baptist Record". My Father takes the paper. I go to Sunday School each Sunday, and study the Junior Class. I am 11 years old and also go to literary school and study the fourth grade. I have one sister, 13 years old, and one brother, 17 years of age.

Your friend, Loraine Mann.

Loraine, your letter and some others got tucked down in the bottom of my box. The other day, I had Spring cleaning in my box, and am trying to get these all into the paper this week, with my apologies.

Toomsula, Miss., Jan. 19, 1928.  
Dear Mrs. Lipsey:

I am a little girl twelve years of ago. I go to school and am in the sixth grade. I have brown eyes and light brown hair. I go to Sunday School every Sunday, B. Y. P. U. every Sunday night. I certainly do enjoy reading this page, and I want to be a member too.

Your little friend,

Gussie E. Pigford.

Write to us again, Gussie, and I'll try to get it in the next week.

Georgetown, Miss., Jan. 21, 1928.  
Dear Mrs. Lipsey:

My Father takes The Baptist Record and I enjoy your letters and the children's very much. I am in the sixth grade and go to Union Smith-Hughes High School. Altho we live out in the country, we have a real live B. Y. P. U. There are not so many of us, but we try to do good work, and we are A-1 Standard. I go to church and B. Y. P. U. at Poplar Springs Church. We have a good Pastor, Rev. M. P. Jones. My Mother said she knew you when she was in Hillman College, and that Dr. Lipsey was her Pastor. She thinks of you and speaks of you all often, altho it was 1905 when she saw you last. Your friend,

Mildred Lee Izard.

P. S.—I am sending 5 cents for the Orphanage room. Will try to send more sometime. M. L. I.

The country is a mighty good place to live in, Mildred. That is a good B. Y. P. U. you have. Won't you write again and tell us your Mother's former name? I should be so glad to know.

Gulfport, Miss., Jan. 30, 1928.  
My dear Mrs. Lipsey:

We are two sisters. I go to school, and am in the fifth grade. My sister is in the first. We go to school every day on a school truck. Every Sunday morning we go to Sunday School. The Church we go to is right close to my house. The name of the church is Sharon. We want to be one of the first to help with giving to the Orphanage at Jackson, so we are sending a dollar, and praying it may help many little children who have no home.

Your little friends,

Vannie and Eunice Conn.

And so it has helped, my dear, and I want you to read what I said to Loraine Mann, for it is to you, too.

Dear Mrs. Lipsey:

I am a little girl eleven years old, and am in the fifth grade. I go to school every day. I have two little sisters, one is eight years old, and the other one is four years old. I have brown eyes and light hair.

My Daddie is a Baptist minister. I go to church and Sunday School, and like to go and listen to the preacher tell about Jesus.

Mrs. Lipsey, I thank you for the letter writing of the Children's Page. Please print this, as I want to surprise my Daddie. Your friend,

Martha Schmitz, Coffeeville, Miss.

I thank you, Martha, and the other children, for the letter-writing of The Children's Page, for you are the ones who do it, mostly.

Natchez, Miss., Jan. 28, 1928.  
Dear Mrs. Lipsey:

I am a little girl 10 years old, and am in the fifth grade. I am very glad we are having a Children's Page. I am sending 25c to help furnish the room at the Orphanage. I go to Sunday School every Sunday, and am a member of the First Baptist Church at Natchez, Miss.

Your friend, Audrey Lynn Jones.

I have never been to Natchez, Audrey, but have heard it is a beautiful, old-time city. Thank you for the money.

Liberty, Miss., Jan. 27, 1928.  
My dear Mrs. Lipsey:

I am a little girl 12 years. I go to school and am in the seventh grade. I like school fine. I am a junior Sunday School member. I like to go to Sunday School. I am going to be a member of the Children's Circle. If this letter does not reach the waste-basket, will write again. Your new member,

(Miss) Annie Marie Hurst.

Don't expect me to say "Miss", Annie Marie. Ten years from now, I might, but now you are one of my children. Write again, and I'll get it in more quickly.

## Sunday School Department

### SUNDAY SCHOOL LESSON

April 8, 1928

**The Resurrection** (Mark 16:1-20)  
(From Points for Emphasis  
by H. C. Moore)

**Golden Text**—Because I live, ye shall live also. (John 14:19.)

1. **The Lesson of Faith** in the resurrection of Jesus was taught first by the empty sepulcher. It is interesting and significant of woman's devotion to the cause of Christ that several pious women figured in the thrilling scenes connected with his death and resurrection. They were last at the cross and they were first to reach the empty sepulcher. During their visit they passed through five stages of experience. The first was sorrow. With sad hearts they had turned away from the tomb on Friday afternoon. The Sabbath was the most tearful they had ever known. Yet where else can they go but back again to the city of the dead, there to let their hearts bleed in unrestrained anguish. Besides, the preparation of the body for burial was hasty and incomplete. With their own hands they must make the last touches of affection for him who was gone. So they brought spices as the dawn-breaks appeared on the horizon Sunday morning. The second stage was perplexity. Perhaps some of them came to the tomb the evening before, saw the guard stationed and the tomb sealed, and then returned. What was their amazement now to find the guard gone, the seal broken, the stone rolled away, the sepulcher emptied of its dead. There could be no mistake as to the place, for they had marked it well. With boldness they went into the sepulcher. But he whom they sought was not there. The third stage was fright. It was a solemn and awful scene. The grave clothes were lying in place. The devoted women were crowding into the narrow vault in the dim twilight of the morning and there was the white-robed angel sitting within the sepulcher. No wonder they were affrighted. But their fright was temporary and made way for the happier feeling to follow. The fourth stage was remembrance. In assuring tone the women were reminded that what they now witnessed was in fulfillment of the repeated prophecies of their Lord. Those solemn words called out of the past by angelic tongue, flashed like a sunbeam into their darkness. Then their faith laid aside its crepe, brushed off the tears and took hold upon a risen, living Lord. The last stage was proclamation. Such news could not be kept nor such a faith concealed. The disciples and the world must know what has become of the Crucified. So the first advocates of the resurrection were held in the highest esteem among the disciples for their ardent piety and

absolute integrity. Better ministers and sweeter gospel the world had not heard before.

2. **The Lesson of Power** was taught by Jesus at his last appearance to the Apostles in Jerusalem and on the Mount of Olives whence he ascended. Three things are told us about the Teacher of this final lesson: He gave his last instructions to his disciples unfolding his program for the winning of the world and promised them through the coming of the Holy Spirit the requisite power for the carrying out of his commission to the end of the age; then he was received up into heaven, overcoming the force of gravitation, entering into the waiting cloud and rejoining the heavenly host; and finally he sat down upon his mediatorial throne which he occupies today and will occupy until all things are under his feet. There are also three things told us about his disciples: they went forth from the mountaintop, ceasing their gaze heavenward and preparing themselves for their tasks on earth; they went everywhere preaching Jesus of Nazareth as the world's Saviour and Lord; and their ministry was authenticated and attended by works of power and deeds of mercy.

The Old Men's Home is asking that every Sunday school of every denomination give their collection of the third Sunday of this month, April, to the Old Men's Home. We have taken in 64 old men in 25 months; more to come; had four to die last year, and we still owe quite a sum from last two years, and we will appreciate all the help we can get.—Sincerely yours, W. G. Francis, Supt. Old Men's Home, Jackson, Miss.

"Oh, doctor, I have sent for you, certainly; still I must confess that I have not the slightest faith in modern medical science." "Well," said the doctor, "that doesn't matter in the least. You see, a mule has no faith in the veterinary surgeon, and yet he cures him just the same."—Ex.

"I must see Dr. Brown at once," said the stranger.

"But, madam," said the maid, "Dr. Brown is a doctor of music, not a doctor of medicine."

"Well," said the caller, "he should be the right doctor for me, because I'm suffering from an awful singing in my ears!"

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EUROPE

### BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.  
Hazlehurst, Miss.

are treated in a charming manner. It is a splendid book to have in one's library.

**Pulpit Mirrors**, by Edwin H. Byington, Professor of Homiletics in Gordon College of Theology and Missions, Boston. Doubleday, Doran & Company, Garden City, New York. \$2.00.

"We should accustom the mind to keep the best company by introducing it only to the best books"—Sidney Smith.

**The Reason In Faith**, by Ralph Tyler Flewelling, with introduction by Bishop F. J. McConnell. The Abingdon Press, New York. \$1.75.

The author makes clear the distinction between individualism and personalism. And it is from this standpoint that the book is written. The author's approach to the subject is that of a philosopher rather than that of a theologian. His arguments are forceful, his language is clear, and his spirit is sincere and deeply reverent. The chapters on "Prayer and World-Order", and "Creative Personality" were especially enjoyed by this writer.

**An Introduction to the Study of the New Testament**, by A. H. McNeile. Oxford University Press, American Branch, New York. 478 pages; price not given, probably \$2.50.

This is an exceedingly valuable book to the students of the New Testament. It is scholarly, yet readable; thorough, yet brief. Nothing essential is omitted. The reader is not annoyed by a mass of technical material; he is given just what he wants, or expects to find in a work of this kind. Questions of historical, literary and textual criticism

To write something different and to present a well-known subject in a new and interesting way is not always an easy matter. This is what the author of **Pulpit Mirrors** has done. He holds up the mirror to the preacher so that he may see himself as others see him. He illustrates his subject by actual cases he has observed and points out the defects and the excellencies of each. The book will depress, impress, and then inspire any preacher who reads it. Preacher brother, don't fail to read it!

**Good News For All Men**, by John W. Ham, with Introduction by Louie D. Newton, Editor of the Christian Index. Baptist Sunday School Board, Nashville. \$1.50.

Another splendid book, this is, from Evangelist John W. Ham. These messages are timely and will stir the soul of everyone who reads them. They are characterized by evangelistic fervor, directness of appeal, abundance of illustration, and an attractive style. This volume will refresh the spirit, stimulate the mind, strengthen the heart and awaken the conscience of every sincere reader. This is what we all need.

**Christianity and Social Problems**, by J. M. Price, Director, School of Religious Education, Southwestern

(Continued on page 13)



No  
insect  
can live  
in your  
home

if you spray

FLIT



"The yellow  
can with the  
black band"

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### We Are Coming To See You

Here are our conference dates again and giving them to you through the month. Sixty-three have been arranged with several others that will be arranged and made before the month is out. WE ARE ASKING YOUR UNION TO HAVE A GOOD CROWD AT THE CONFERENCE FOR YOUR COUNTY.

April 6, Sharkey, Anguilla; Green, McLain; Lee, Tupelo; 7, Washington, Leland; George, Lucedale; Monroe, Aberdeen; 8, Leflore, Schlater; Jackson, Moss Point; Itawamba, Fulton, Franklin, Meadville; 9, Prentiss, Baldwyn; Wayne, Waynesboro; Coahoma, Clarksdale; 10, Tunica, Tunica; Alcorn, Corinth, Tate St.; 11, Lucedale, First Meridian; DeSoto, Hernando; Tishomingo, Iuka; 12, Tate, Senatobia; Scott, Morton; 13, Panola, Sardis; 14, Tala-hatchie, Charleston; 17, Pike, First McComb; 15, Tippah, Blue Mountain; Madison, Canton; 18, Lincoln, Brookhaven; 19, Walthall, Tylertown; 20, Marion, Columbia; 21, Lamar, Purvis; 22, Holmes, Lexington; Carroll, Carrollton; Lawrence, Monticello; Pearl River, Poplarville; 23, Montgomery, Winona; Stone, Wiggins; 24, Oktibbeha, Starkville; 25, Columbus Association, West Point; Hancock, Bay St. Louis; 26, Covington, Collins; Winston, Louisville; 27, Simpson, Mendenhall; Neshoba, Philadelphia; 29, Noxubee, Macon; Newton, Decatur; Claiborne-Jefferson, Fayette; Leake, Benton, Ashland.

In these conferences we want to get FOUR definite things across, and these are what you will get if you attend: How to organize a B. Y. P. U.; How to reach the Standard of Excellence; How to meet and solve your problems; How to carry on successfully the Associational B. Y. P. U. work.

### Who Got the Banners

We have an interesting time each year when the different banners are awarded at the convention. A union has to be A-1 for the entire year to compete for the efficiency banners. This year the banners were awarded as follows: General B. Y. P. U. Organization, Davis Memorial, Jackson; Adult, Beaumont; Senior, Zion Hill, Forrest County; Intermediate, Flora; Junior, Beaumont; College, Clarke; Mileage, Starkville; Poster, Davis Memorial, Jackson; Best Idea, Woman's College; Primary, 1st, Vicksburg. First, Laurel, got the Organized Class Sunday School Banner. The question is now who will get them NEXT YEAR? You may! but if you do you will have to be up and doing, for a union has to do real work to be in the running, but the beginning is a determination, a

will to do. HAVE YOU GOT THAT?

### Two Churches Have Adopted the Unified Service

Now what do you mean by the Unified Service? We mean that the B. Y. P. U. and evening preaching service is all one service. The B. Y. P. U.'s come into the main auditorium for their closing fifteen minute period and without any announcements, or closing prayer the service continues, the pastor carrying the meeting on beginning at the appointed hour for the preaching service to begin. First, Laurel, and Brookhaven has adopted this unified service and are happy over the results. It won't work unless you want it, and unless the pastor and director want it, it will be hard for the others to get enthusiastic over

a change. It has demonstrated its workability and value, however, and we are glad to see some of our best churches trying it out.

### A New State B. Y. P. U. Officer

Mr. A. W. Talbert, 1830 Bailey Ave., Jackson, Miss., has been appointed to the office of Associational B. Y. P. U. Secretary. His task will be to promote in every way possible the Associational B. Y. P. U. work of Mississippi. His is now a voluntary service and we trust that every associational officer and pastor in the state will rally to his suggestions, answer his letters when he writes to you and cooperate with him in every way you can to make our associational B. Y. P. U. work this year mean all it should.

BE A-1 OR BE ASHAMED is a slogan that is being used in one state and we pass it on as a timely suggestion to every B. Y. P. U. YOU CAN BE A-1 if you want to. It is just a matter of doing the thing. Hold up a 100% goal as your ideal; now a 63% goal to be A-1 is just to be 63% perfect. Strike at 100% and you are most likely to hit above the standard requirements.

(Continued from page 12)  
Baptist Theological Seminary. Price \$1.60.

If you want to read one of the best books ever written on this subject you would do well to buy this book. The author always avoids extremes, and backs up his arguments with Scripture and good common-sense. He is not a socialist by any means. Neither does he believe in salvation by means of a regenerated society. But he does believe that the teachings of Jesus should be applied in the solution of all social problems. Students of Sociology and thoughtful readers in general will greatly appreciate this scholar-

ly and practical treatment of so vital a subject.

The Pupils in the Church School, by Antoinette Abernathy Lamo- reaux. The Judson Press, Philadelphia. 138 pages. Price not given, perhaps \$1.00.

The writings of this distinguished author are too well known to need commendation. This book is "a study of the formation of Christian personality". The supreme motive of Christian education is stated thus: "Religious education seeks to produce Christian personalities who shall live in society according to the principles of Christ, their thoughts, feelings, and actions motivated and controlled by him". The entire discussion centers around this thought. There is a directness, a simplicity, a pungency of expression that grips the reader's attention and holds it. Everyone who would understand and teach children ought to read this book.

Snowden's Sunday School Lessons for 1928. The Macmillan Company, New York. \$1.25.

The first copy sent for review was lost, hence the tardiness of this notice. To many students of the Bible, this is the most desirable treatment of the Sunday School lessons. The book is not only convenient in size but all waste material is entirely left out. Dr. Snowden cracks the nut, lays out the kernel before you, and tempts you to devour it with a relish. Keen analysis, brief summaries, clear and concise statements printed in two kinds of type are attractive features of this work.

The Pedagogics of Jesus, by H. M. Tipsword, Ph.D., A.M. Boston: Richard G. Badger, The Gorham Press. Price \$1.50.

Although this work has been published for some years its interest and value are permanent. This is a most excellent book for teachers. The treatment is strictly pedagogical, yet practical, philosophical, scriptural. Part I presents Jesus as Teacher—his physical, intellectual, ethical, and professional fitness. Part II discusses the methods of Jesus—the objective, the analytic-synthetic, the inductive-deductive, the suggestive, the Socratic, and the method of discipline. Part III sets forth the aim of Jesus—salvation: education, nurture, suffering, service, faith. The book is not only informing but spiritually uplifting.

Much Loved Books, by James O'Donnell Bennett. New York: Boni & Liverwright. 460 pages. \$3.50.

This great book gives "the best sellers of the ages", and is a veritable storehouse of literary information and good reading. Few would have time to read all the "best sellers" but one can obtain a good idea of their contents by a perusal of this volume. Masterpieces from the ancient Hebrew, Greek and Roman authors, then from the French, Spanish, German, Persian, English and American writers are given and their literary characteristics are pointed out. Book lovers will delight in Much Loved Books.

A Book of Golden Deeds, by Charlotte M. Young. Illustrated by

Clara M. Burd. New York: The Macmillan Company. For children, ages eight to ten years. \$1.75.

(Continued on page 16)



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quickly and brushes to a  
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### EVANGELISTIC SINGER

L. G. Kee of 158 Griffith St., Jackson, Miss., is available for service in Revival Meetings.

References: Profs. I. E. Reynolds and B. B. McKinney, Seminary Hill, Texas, or Mr. Alvon H. Doty, Jackson, Miss.

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### BEGIN HERE

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**A CORRECTION**  
C. C. Weaver, Hernando, Miss.

My attention has been called to an error made in my article which occurred a few weeks ago in this paper with reference to the Holy of Holies. In the beginning of that article, and as an introduction, a brief description of the Tabernacle was made, calling attention to the contents of the Holy of Holies. Also to the fact that the Holy of Holies was separated from the main court by a veil. Behind this veil went the High Priest once a year, and he alone, to offer sacrifice for the sins of the people.

In discussing this, it was my purpose to pass from the Tabernacle to the Temple, but in the brief space of a newspaper article, and being unaccustomed to writing newspaper articles, I went right on with the discussion, without making the transition, into the discussion of the things that happened at the crucifixion, so that it occurs in the article that it was the veil of the Tabernacle that was torn, instead of the veil of the Temple.

I take it that everybody knows that it was not the veil of the Tabernacle that was torn at the crucifixion of Christ, for, as everybody knows, the Tabernacle existed long before Christ came into the world.

Oh well, we all make mistakes don't we?

**MISSISSIPPI WOMAN'S COLLEGE**

The Winnie D. Bennett B. Y. P. U. won the "Best Idea" banner that was given away at the State Convention. The "idea" was a pasteboard plate with fork and cup with the menu written on the cup, representing a spiritual banquet.

Ruby Watts is President of this B. Y. P. U., and we are proud of the work they have done this year.

The general average of the B. Y. P. U.'s on this campus for the year is 89%. This average isn't as high as the average made at Clarke College, but we have had some good work, unique problems and splendid socials all the year.

Miss Lucy Wall, a Woman's College girl, conducted the Junior B. Y. P. U. Conference during the Convention. Her work was very successful and a great benefit to all that worked with her.

The members of the B. S. U. Council wore badges during the Convention, and helped in registration, meeting trains and placing the delegates in the home.

The School girls game rooms enough in the dormitories to care for 150 delegates. The cooperation on the part of the College girls showed the real "Woman's College spirit".

A model program planning meeting was given by the Winnie D. Bennett B. Y. P. U. during the Convention. The success of this can be determined by the fact that they have been asked to give it at the next meeting of this Association.

The Convention did much for Woman's College. Not only did we

## The Orphanage Signal

### I Told You So

That the ladies never undertake a thing but what they think it through, and never quit until they get through. They said, "We will furnish the Orphanage", and they have done it.

### The Orphanage Signal

A surprise for you all. Enough money in the bank designated for furnishing to furnish every bedroom in the entire institution comfortably.

Let us now turn our attention to the dining hall and kitchen equipment. Our range is rusted out and I will be able to give the price of porcelain tables for the dining hall in the next issue.

We can use both paint and kalsomine to a great extent, gray floor paint, old ivory flat paint, white and the light shade of blue kalsomine.

We also will be delighted to get rooted rose bushes or any kind of flower plants. Come right ahead and do your part now, and let's make our Orphanage the beauty spot of Jackson.

Furnishing has been ordered for all rooms but will be about six weeks before all the furniture will be placed, as it is coming from the factories.

### Isolation Building

Remember us in your prayers, that Baptists shall make it possible for us to have an isolation building to care for our sick, and the new ones who come in.

We are in great distress; last week we had one case of measles, this week 16 cases, with more than 100 to take it. Six serious cases of pneumonia, two operations for mastoid.

profit because of the spiritual value received, but by the visits of the guests to our great school.

Dr. Ray Palmer, Evangelist, has some open dates. 18 E. Bradley Lane, Chevy Chase, Washington, D. C.

"Where was Jack Dempsey born?" asked the boy of his father. "I don't know, son," was the reply. "Where was Babe Ruth born?" inquired the persistent lad. "I don't know that, either," saith the father. "Well, then, dad," remarked the young hopeful, "will you buy me a history of the United States?"—Chicago News.

You would feel better if you had something in it."

That afternoon the minister called and, in the course of conversation remarked that he had been suffering all day with a severe headache.

"That's because it's empty," said Peggy. "You'd feel better if you had something in it."—Children, the Magazine for Parents.

Totally bald, the most optimistic man went to a drug-store and asked for a bottle of hair-restorer. The clerk said, "Here is a preparation

We can't carry all children to the hospital at this time on account of contagious diseases here. How long will Baptists permit this to exist? Every fellow giving a little will soon mean a comfortable place for the sick.

### Our Future Plans

An isolation building or hospital building to care for our sick.

A new dormitory for our older girls.

New central dining hall.

To put in first class condition the junior girls' building, and boys' building, also nursery.

A new heating plant.

A new dairy barn.

A herd of fine registered cows.

Herd of fine registered Poland China hogs.

A poultry farm.

Truck and vegetable department.

A mechanical department.

A domestic department.

In fact make this a great industrial training school, a great recruiting station for Baptists.

Does this meet your approval? If it does or does not say so. It is your institution. If it meets your approval, may we set this as our goal and not be satisfied until we reach it?

### Our Needs

Night shirts for boys of all ages. Dresses for little girls from 6 to 10 years of age. Dresser scarfs and table runners, underwear for the boys up to 18 years of age, overalls and coveralls for the older boys.

When you see this Signal, remember, this is what we need, and need it as soon as you can get it to us.

—B. E. Massey,  
Supt. Miss. Baptist-Orphanage.

that is sure to make your hair grow." "All right," replied the optimist, "I'll take a bottle. And please wrap up a comb and brush with it."—The Argonaut.

She: Last spring before we were married you brought me flowers every time you came to see me. Now you never do.

He: Well, I'm going to buy you a box of seeds so you can grow them yourself and have some every day. —Capper's Weekly.

Judge: You say you have known the defendant all your life. Now tell the jury whether you think he would be guilty of stealing this money."

Witness: How much was it?—Hardware Age.

"Mama, I have a stomach-ache," said Peggy, aged five.

"That's because you haven't had any lunch yet," answered Peggy's mother. "Your stomach is empty."

✓ Pat: How much is them plums?

Grocer: Ten cents a peck.

Pat: Shure, wot de yez think Oi am? A bird?

## IN MEMORIAM

### Mrs. M. E. Gullett

The death angel visited the home of my sister (Mrs. Rose Steele) and called our mother home March 23rd, 1928, after twelve days of illness of flu and pneumonia.

Two doctors did all they could, and children too, and friends, but God called her home.

We celebrated her eighty-fourth birthday here Feb. 15, and she lived one month and eight days after that. She was ready to go, and said all she could see when her eyes were closed was a host of angels beckoning her home. She lived a devoted Christian from young life.

—J. R. Gullett.

### Resolutions of Respect in Loving Memory of Mrs. A. J. Keene

Whereas, Our Heavenly Father has called home one of our members, Mrs. A. J. Keene, and we desire to give expression to this loss, therefore be it resolved:

1st, That the members of the Enterprise Baptist Church, and all who knew and loved her, feel deeply the loss caused by her death.

2nd, That while we mourn for her, we realize she will never more know pain or sorrow and is safe and happy with her Savior and the loved ones who have gone on before.

3rd, That we tender our sympathy to her husband and children and pray God that He may comfort their sad hearts.

4th, That we send a copy of this testimonial of love and appreciation to the bereaved family and a copy to The Baptist Record.

Mrs. A. W. Clark,  
Mrs. H. H. Kamper,  
Mrs. Hardy Dear.

### Mrs. Will Weaver

The church of Vernon with the community is suffering the loss of Mrs. Will Weaver and bear with her husband the sorrow of her going.

March 17th, 1928, she was called to her heavenly home. She was born Feb. 10th, 1866. She was a member of the Vernon Church for nearly forty years. The church with the community has been blessed by her consistent Christian life.

She leaves her husband and eight children, with many other relatives. In her foot-prints she leaves a pleading for everyone to live for Christ.

The funeral service was held at the Vernon Church, conducted by R. J. Shelton. A multitude of folk were present.

### APPRECIATION

Miss Amanda H. Arledge, 1005 Edwards Street, Hattiesburg, Mississippi, died March 23rd of heart trouble. When the Immanuel Baptist Church near Woman's College was organized about twenty years ago she was one of its charter members. Since then all of the students and teachers passing in and out from the college have known her as

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one who was faithful to the Sunday School, the Church with all of its activities. For many years she fostered the neighborhood prayer meetings which met on Thursday. This was in every sense of the word a "Prayer Meeting", and many attended it who very seldom attended other religious services. She was one of gentle spirit, and always speaking kindly of everyone. With her going the college community loses a good Christian, a good neighbor, and a good friend.

—A Woman's College Girl.

#### Allen George Collom

On March 7th, 1928, nearing the midnight hour, the Angels took from the clasp of our arms our dear beloved Father. He had been suffering for the past five months with the dread disease of cancer, until God saw fit to carry him where there would be no more suffering, pain or sorrow.

Father was a true, honest and noble character. He joined the Missionary Baptist Church when quite a young man, has lived as near the Lord as any man could. He was past his sixty-fourth year of life, and up to October, 1927, when the affliction first became known, was enjoying good and vigorous health.

He was married to Miss Margaret Reeves, and to this union were born seven children—one boy, who preceded him to the grave when very small, and six daughters, who with his wife were left to mourn his death. Besides a host of relatives only the One that giveth can comfort the broken-hearted loved ones. He also taketh away. He was laid to rest in the Zion Cemetery to await the resurrection morn.

Sleep on, dear father, in peace, It will be a glad reunion when we meet in God's grace.

His daughter,

Mrs. H. O. Perry, R. N.,  
Crystal Springs, Miss.

JUANITA STEELE GOING HOME  
By Wayne Alliston

A host of friends have saddened hearts and extend to the bereaved loved ones that touch of sympathy which makes all the world kin, in the passing from our midst of the lovely Juanita Steele, daughter of Mr. T. M. Steele of Forest, Miss.

Miss Steele lingered only a short time after being stricken with the fatal disease. She was taken to the Baptist Hospital, Jackson, Miss., where she was administered to by skilled physicians and all that science, love and care could do was done for her. Her devoted old father, bowed by the distress at the passing of this beloved child, brothers, sisters and loved ones kept vigil watch at her bedside hoping against hope for relief for their loved one. But God in His wisdom saw fit to take to Himself the sweet spirit of this lovely woman and on March 10th the grim reaper claimed her. She could say, "I gave to my family my best and I reserved nothing from God".

Miss Steele was a devout member of the Baptist Church and president

of her Sunday School class. She had perfect faith in the promises of Him she had been taught to love and serve from childhood, and often as she lay on her sick bed, the hour of death drawing nearer, she assured those about her of her readiness to submit to the will of her Lord.

While within the shadow of death her heart and thoughts of others was wonderfully evidenced by her desire to memorialize the room in the hospital in which she lay dying, to her beloved Sunday School class. What a great soul do we see in the passing of this good woman who could turn from the very brink of the grave to give thought to those with whom she had labored and loved so long.

But the best came to her in life in the tender love of her dear ones and friends for her. She gave to the world the best she had and the best came back to her. She died as she had lived, strong in her faith in the light that never failed; happy in the devotion of a love that is only begotten by a similar love. God rest her soul.

#### In Loving Memory of Rev. B. L. Mitchell

As the Lord's day of March 18th, 1928, was coming to a close and the religious services of the day were over, the soul of Rev. B. L. Mitchell left his loved ones and friends here to be with God and the host of triumphant redeemed. Brother Mitchell was born in Polk County, Missouri, October 5th, 1842. Converted at the age of 10 and joined the Methodist Church. Early in the war between the States he joined the Army of the Confederacy in Gen. Price's command and served

with distinction until the war was over. August 31st he was married to Miss Arborette Lynn; this union was blessed with seven children, three of whom, Kyle B. Mitchell, Mrs. Ida Stalworth and Mrs. May Moore, with their mother survive him. Indeed the world has been made better, having been blessed by this man and woman of God as they served Him together for sixty-three years in the most beautiful devotion to each other and their Lord.

In November, 1868, Brother Mitchell united with the Baptist Church at Mt. Hermon, Sumpter County, Alabama, and was ordained a deacon. The next year he was licensed to preach and attended the Southwestern Baptist College at Bolivar, Missouri, where he was ordained to the full work of the gospel ministry in 1879. His ministry of 52 years, 45 of which were as pastor, were remarkably blessed of God. Preaching that was clear and courageous, faith unfailing and a love that was tender and sympathetic. In his reminiscences written by his own hand he states that he witnessed the conversion of 4,000 people, baptized 2,000 and ordained 15 men to preach. During the years of his ministry he served as pastor in Alabama, Missouri, Colorado, Texas and Mississippi.

About two years ago while on a visit here (his former pastorate) he suffered a stroke of paralysis while preaching, from which he never recovered. This affliction he endured with that remarkable patience and submission that so marked his entire life. During the early part of this affliction he was tenderly nursed by his daughter, Mrs. May Moore, of Medawah, Alabama, but because of an illness that she suffered Brother and Sister Mitchell moved here (Cuba, Alabama), where he spent his last days with his daughter, Mrs. Ida Stalworth. Truly it has been a great blessing to have these saints of God with us, and when God called this faithful man home from us it seemed to bring back to vivid life his ministry of loving service here. Then, too, the submissive spirit and enduring faith of his aged and afflicted widow, though bereaved, yet able to rejoice in the strength and love of a Saviour they had trusted and served through these years makes God more real and lovely to us all.

If all the words of loving tribute that were spoken of this good man were gathered together they would make many large volumes. Tuesday morning, March 20th, 1928, while his soul exulted in a triumphant faith, with his six grandsons as pall-bearers, a host of his loving friends followed his body to the Cuba cemetery, where it was tenderly laid away to await the morning of the resurrection.

His Pastor,

—T. B. McPheeers, Cuba, Ala.

One of our daily papers says: "The only reason a great many Americans don't own an elephant is that they have never been offered an elephant for a dollar down and easy weekly payments."

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(Continued from page 9)

Some time the following afternoon, Mrs. Griggs, a carpenter's wife who was a near neighbor, came in for a visit, carrying on her arm a cheap blue voile dress.

"This is my Sallie Lou's dress," she explained, "but I can let out the hem, face it, and it will do to wear to the Bank Openin' Reception, for I can't afford a new dress. I told Sallie Lou this mornin' that I wouldn't go to such a swell party, but I knew you'd be there ready to meet folks and welcome 'em, or to work in the kitchen, just as you were needed, and you'd be wearin' anything that came handy. Nobody ever thinks of your clothes. Seems like you are just you, ready to lend a hand anywhere, no matter what you wear."

"It is very kind of you to say that, Mrs. Griggs, but at this reception—"

"Yes, I know how you feel about it being your duty to give every cent you can spare to help that Mountain school girl through — Academy this year, and not fall down on givin' to Foreign Missions. You don't know how thankful we poor workin' folks feel, Mis' Matrin, that we can go to church, and church entertainments and find you there, dressed as plain as any of us. Many a time I would stay at home but for thinkin' of you, an educated lady wearin' plain clothes, and not seemin' to think about what other people's wearin'. I hear there's to be a big turnout at that reception."

"I hope so."

"We are all goin' to do our best fillin' our banks."

"That is our duty."

That evening Mrs. Martin went to her room, took her silk dress from the hanger, folded it carefully and put it in her trunk.

"Would it not be better to leave your dress on the hanger until after the reception, Mother?" asked Louise

"I am not going to wear the dress to the reception tomorrow afternoon."

"Surely you do not mean that, Mother! It is a shame to let Mrs. Griggs talk you out of wearing it. There will be others there not handsomely dressed. For once, Mother, dress as becomes a woman of culture and refinement."

"Some other time I will wear that dress. This is not a suitable occasion."

All of Louise's arguments failed to move Mrs. Martin in her decision.

It was late the following afternoon when Mrs. Martin returned from the reception. Her sons and daughters were assembled in the living room, and packages of various sizes and shapes lay on the table and chairs. Ed was looking over a railway guide book.

"What has happened?" asked Mrs. Martin.

"Nothing yet, but something is going to happen," answered Tom. "You look tired, Mother."

"One of the ladies on the refreshment committee failed to come and I took her place."

"Her place was in the kitchen doing the most unpleasant things, was it not?" asked Louise.

"That did not matter. Our Bank Opening was beyond all expectations. The gifts for Foreign Missions was more than we had hoped, and the Mountain girl can be kept in school all this session. I am so happy, dear children."

"We rejoice with you, Mother," said Louise, "but you overdo your part in church work just as you did in bringing up your children. Don't you want to take a long rest, and find time and place to wear your silk dress?"

"What do you mean, my dear?"

"I had a letter from Uncle Clarence," replied Tom, "asking if you would pay them a visit at his home in Tampa, Florida, and be at the wedding of his oldest daughter next month. You need the change, Mother, and we will give you the trip and all you need to spend in extras. We have been buying you something to wear. My wife and I are giving you that gray coat suit, hat and gloves. Frances and her husband gave that traveling bag and a new trunk. There are other things Louise added. You will go, dear Mother?"

The mother's voice quavered as she asked:

"How could my children be so extravagant?"

"You denied yourself for us, Mother," replied Frances. "Give us the pleasure of making some returns. We never knew you cared for pretty clothes until you began making that silk dress. Forgive our blindness. Mother, it would never do for you to waste this outfit for going to Florida. It would be sinful. Remember you have a reputation to maintain."

"Then to Florida I go! I must save my reputation as an economist. I thank you and bless you my children."

Mrs. Kindly (to neighborhood urchin): "Why aren't you polite and nice like Jimmie?"

Freddy: Aw, ma'am, he ain't nice — dat's jus' manners! — Life.

(Continued from page 13)

Who does not enjoy a good story? Well, here they are in great numbers, and good ones, too. These stories, related with such delightful charm, should be in every home where there are children. They will help to make better boys and girls.

Red Rust, by Cornelia James Cannon. New York: Little, Brown & Company. \$2.50.

Red Rust is an interesting story which holds the reader's attention from the first sentence to the last. The long struggle of Matt Swenson, one of a Swedish colony in America, to complete his life dream by perfecting the wheat he loved, is well told in a simple and honest style. The hardships of the pioneers, their problems, their love affairs, and their views of life, are convincingly related by one who evidently understands them well. For those who desire a rustic tale full of life and nature, a better book could not be found.

M. G.

Etiquette at a Glance, by Anna Steese Richardson. D. Appleton & Company, New York. \$1.50.

This is a splendid volume for young people. Many blunders could be avoided and embarrassing situations mastered if young people would carefully peruse a book like this. It is well arranged for ready reference.

One Wide River to Cross, by Christine Whiting Parmenter. New York: Thomas Y. Crowell Company. \$2.00.

A delightful story that will afford pleasant reading. The story is that of the daughter of a mother who

grew up on the "right side of the river", but married the man she loved and went with him to live across the river which divided the town into two distinct social units. The daughter of Mary Page, realized her position but made the best of the situation and at the end of the story finally crossed the wide river. The characters are lovable and realistic. The kind little Jewish merchant and the big-hearted Irish merchant lend much fascination to the story. The plot runs along in a smooth, interesting course. The whole book is a joy to the reader.

M. G.

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J. M. Price

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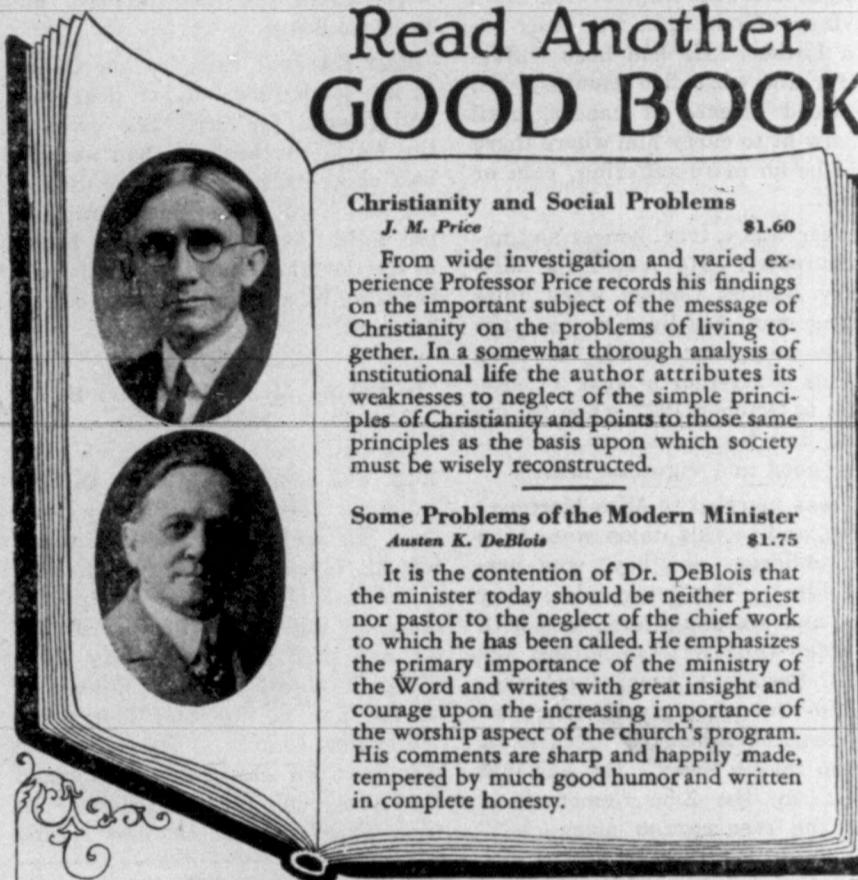
From wide investigation and varied experience Professor Price records his findings on the important subject of the message of Christianity on the problems of living together. In a somewhat thorough analysis of institutional life the author attributes its weaknesses to neglect of the simple principles of Christianity and points to those same principles as the basis upon which society must be wisely reconstructed.

### Some Problems of the Modern Minister

Austen K. DeBlois

\$1.75

It is the contention of Dr. DeBlois that the minister today should be neither priest nor pastor to the neglect of the chief work to which he has been called. He emphasizes the primary importance of the ministry of the Word and writes with great insight and courage upon the increasing importance of the worship aspect of the church's program. His comments are sharp and happily made, tempered by much good humor and written in complete honesty.



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